The Churchman.

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Poetry.

From Hacteus.

ALL'S RIGHT.

BY MARTIN FARQUHAR TUPPER.

O never despair at the troubles of life,
All's right!
In the midst of anxiety, peril, and strife,
All's right!
The cheerful philosophy never was wrong,
That ever puts this on the tip of my tongue,
And makes it my glory, my strength, and my song,
All's right!
The Pilot beside us is steering us still,
All's right!
The Champion above us is guarding from ill,
All's right!
Let others who know neither Father nor Friend,
Go trembling and doubting in fear to the end,
For me, on this motto I gladly depend,
All's right!

From Keble's Lyra Innocentium.

TELL THY MOTHER.

"Ye are not straitened in us, but ye are straitened in your own bowels."

Weary soul and burthened sore,
Laboring with thy secret load,
Fear not all thy grief to pour
In this heart, true Love's abode.

Think not all is hidden quite:
Mothers' ears are keen to hear,
Mothers' eyes are quick as light,
Glancing wide and watching near.

I with boding anguish read
Half your tale ere ye begin:
Bitter drops in heart I bleed,
Penance for your shame and sin.

Grudge not thou thine eyes to hide
On this breast that aches for thee:
Patient, kneeling, here abide
Till th' absolving Voice is free.

I from thy baptismal hour
Yearn for thee, hard heart and dry:
Seek my penitential bower,
In the dust beside me lie.

Selected Matter.

From Dr. Jarvis's Reply to Dr. Milner's "End of Religious Controversy."

THE SEVEN SACRAMENTS.

(Continued from last week.)

These examples are sufficient to show, how the word translated mystery or sacrament was used by the inspired writers of the New Testament.—And from that, as its proper fountain, flowed the usage of the early Ecclesiastical writers. They, full of faith, with fervent affections, and vivid imaginations, saw Christ everywhere. With them, as in the New Testament, the word mystery signified, as clearly and briefly expressed by Schleusner, "any thing or doctrine hidden, and formerly or still unknown by men; every thing new and unheard of, or so profound, obscure and sublime, that it cannot be easily perceived or understood, or is *evidently superior to human comprehension.*" In the Gospels, the parables are called *mysteries* or *secrets*, because, under a simple and perfectly intelligible story, was couched a more secret and recondite application. A parable was an allegory; a representation of *one* thing intended to excite the idea of *another;* the *immediate* representation, a narrative; the *ultimate* representation, some moral truth.

From this use of the term "mystery" to denote an allegorical narrative, the transition was easy and natural to symbolical representations. In Rev. i. 20, the *mystery*, or *symbolical representation* of the seven candlesticks, denoted the seven churches of Asia; and the seven stars, the seven Angels or Bishops, who presided over them. So, as we have seen, Rev. xvii. 5, 7, the mystery, or symbolical representation of a woman carried on a beast, denoted a church having spiritual and temporal dominion over the Roman Empire.

In a similar sense, the ancient Christian writers called Baptism and the Eucharist, or Lord's Supper, mysteries. The death of Christ is represented in the New Testament, as the meritorious cause of the forgiveness of our sins, and the sanctification of our nature. We are, therefore, figuratively, said to be washed by him from our sins in his own blood.(a) The rite, therefore, by which we are made partakers of his death(b) is that of washing with water, a mystery or symbolic representation, in which, under the outward and visible sign of water, is meant the inward and spiritual grace purchased for us by the death of our Redeemer. In like manner, the Lord's Supper is a mystery, or symbolical representation, in which, under the outward and visible sign of breaking bread and pouring out wine, is represented the body and blood of Christ, by which our souls are nourished to eternal life.—Thus St. Chrysostom, in his 85th Homily upon St. John's Gospel, cap. xix. v. 34, says, "there issued water and blood; not by chance or unmeaningly did these fountains break forth, but because by both the church is constituted. This know they who are admitted to *the mysteries*, being regenerated by water, and nourished by flesh and blood. Hence the mysteries take their origin." So again, Hom. 118: "From his side, after he was dead, truly came forth blood and water *as a type of the mysteries.*" So Theophylact upon St. John xix. 34: "This was not done without signification; since by these two the life of the Church is given and supported. By water we are born; by his body and blood we are fed."

The Latin fathers seem to have used the two words *mysterium* and *sacramentum* indifferently, oftentimes using the latter in their quotations, where the former occurred in the text. Thus St. Augustine often quotes Rom. xi. 25, "I would not that ye should be ignorant of this mystery," Nolo vos ignorare fratres hoc sacramentum; where the ancient version as well as that of St. Jerome reads "mysterium." And so, on the other hand, in Ephes. v. 32, where both versions read sacramentum, the ancient translator of Irenæus, Hilary, and the Pseudo-Ambrosius read mysterium. Tertullian, in quoting this text, sometimes reads sacramentum and sometimes mysterium.—It is apparent, then, that the word sacrament was used by the Latins in the same extended meaning as the word mystery among the Greeks; and consequently the disputes which arose at the Reformation, about the number of the sacraments, would have been a mere war of words, if both parties had not limited the definition of the term so as to comprehend only those outward and visible signs, or symbols of an inward and spiritual grace, which were instituted and ordained by Christ himself. "There is nothing," says the learned and candid Bingham, "more usual with the ancients than this way of speaking, to call every sacred rite or ceremony used in the Church by the name of a sacrament or mystery." They divided "the proper sacraments, Baptism and the Eucharist, each of them into two or more, meaning the several parts or rites belonging to them. Thus Isidore speaks of four sacraments in the Church, which are Baptism, Chrism, the Body of Christ, and the Blood of Christ.". . . . . "The like style is used by Pope Innocent, when he calls the Bread and Wine sacraments, in the plural.—And Fulbertus Carnotensis is more express when he says, There are two sacraments of life, the body and blood of Christ. No wonder therefore the same author should call the immersion in water, and the unction of Chrism, conveying the Spirit, by the name of the two sacraments of Baptism." "It were easy to add abundance more of such expressions out of other authors.(c)

Fulbertus, the last author mentioned by Bingham, died in A. D. 1028, (d) and in A. D. 1013, Pope Adrian issued a bull, in which mention is made of the sacrament of Pope St. Gregory, meaning thereby the relics of that saint. Du Cange, who is my authority for this,(e) mentions several other instances of the like kind: from which it would seem, that this loose mode of using the word sacrament, was common in the West in the eleventh century. Indeed Cassander asserts that "you will hardly find any one of the writers, before Peter Lombard who maintained any certain and definite number of sacraments."(f) The celebrated work of the master of the sentences, as Peter was called, was the text book in the Theology of succeeding generations; and there you find it in his fourth book entitled de Sacramentis, in the paragraph concerning the Sacraments of the new law: "Let us now come," he says, "to the sacraments of the new law; which are, baptism, confirmation, the bread of benediction, or Eucharist, penance, extreme unction, order, marriage."(g) But Peter Lombard flourished in A. D. 1141,(h) and the middle of the twelfth century is too low a peg on the scale of time, to hang upon it a divine and apostolical tradition.

But, says Dr. Milner, the Church of England "differs with all others, namely, the Catholic, the Greek, the Russian, the Armenian, the Nestorian, the Eutychian, the Coptic, the Ethiopian, &c., all of which firmly maintain, and ever have maintained, as well since as before their respective defections from us, the whole collection of the seven sacraments."(i) Here he is at his old doublings again; but

"His turns and doublings cannot save him long."

though they may cost a keen hunter much patience and no little weariness in the pursuit. I can find no evidence that the Greeks held any notion of this precise number, till after the time of Peter Lombard. St. John Damascenus, of the eighth century, who is called the last of the Greek Fathers, is entirely silent, as far as I can see, about it; and I am sure that his editor, Le Quien, would have been very sharp-sighted to discover such authority, if any existed. In 1439, the necessities of the Greek Emperor, induced him and the heads of the Greek Church, to make a hollow union with Pope Eugenius IV., in hopes of being aided against the Turks. The chief points discussed in the Council of Florence, were the procession of the Holy Ghost, the doctrines of purgatory and transubstantiation, the primacy of the Pope, and the use of leavened or unleavened bread in the Eucharist. The entire silence about the number of the Mysteries or Sacraments, leads us to infer that they had already adopted, what had now become a settled Latin doctrine.

(a) Rev. i. 5. (b) Rom. vi. 3, 4.

(c) Bing. Antiq. book xii. ch. i. sec. 4. The above is the substance of two Essays written in 1821, and published in the April and May numbers of the Gospel Advocate. The author has seen no reason since then to change, and would now have referred his readers to them, if the Gospel Advocate had not followed the fate of all such periodicals, that of utter oblivion.

(d) Cave Hist. Lit. tom. ii. p. 125.

(e) Gloss. tom. vi. p. 33.

(f) Consult Cassandri, Artic. XIII. Opera, p. 951

(g) My copy is a very ancient one, unpaged, and printed at Venice, by Vendelin de Spira in 1477, small fol. It is in fine condition, has the arms of Pius VI., and belonged to his library.

(h) Cave Hist. Lit. tom. ii. p. 220. (i) Letter XX.

Communications.

For the Churchman.

EDUCATION.—LETTER III.

To the Rev. Dr. Hale, President of Geneva College.—Dear Sir.—I shall not, even in this letter, (though I hope to do so in my next,) come to speak of those points which belong, more strictly, to the collegiate course. I intimated, in the beginning, (or if I did not, I ought to have done so,) that the topics I should speak of, and the suggestions that I should make, would take a much wider range than the college routine; though I hope that they will not be the less direct or useful in their bearing upon that particular subject, on that account.

In the writings and talkings upon the subject of Education in the Church, and by the Church, the point most generally held up, as embracing the chief or whole value of this mode of conducting the education of our young, is the *moral* and *religious influence* exerted upon them by this course. I may, indeed, say that this is the point that is *always* urged; for I do not now remember to have seen any other distinctly presented.

This is a matter, in my opinion, of so much importance, that it cannot be over-estimated, or over-stated. I believe that *all* moral and spiritual good, for those living in lands where the Gospel is preached, comes only from God, through Jesus Christ His Son our Lord, and by the agency of the Holy Ghost, and that this good comes only in the channel of His divinely-appointed means.

I am far, therefore, from supposing that this branch of the subject has been exhausted, or treated as fully as its importance deserves. Yet I prefer, in these letters, to pursue a less-frequently travelled path.

In my last letter I endeavored to point out some of the evils that result from incorrect statements in all of our elementary school-books. These statements, as I endeavored to show, proceed from a false theory, or rather a perversion of facts, which both the Romish and Protestant sects are interested in sustaining and disseminating as far as possible. These statements suggest to the mind of the scholar the false theory from which they proceeded—become, as it were, first principles of thought and reasoning—to which all are supposed to assent—how their influence spread far and wide, and, extending all along, over all their religious opinions and the whole course of their conduct in life.

The subject of the present letter is kindred to that of the last. No sooner do we pass from the most elementary of the school-books to those of a more pretending character, than we find, in addition to these evils, others of a similar character, extending further along in the line of systematic delusion which the great spiritual enemy of all truth and good is playing off upon us by means of those who profess to have a great regard for religion. Consider the newspapers and newspaper articles, the reviews, the histories, the biographies, and the light literature generally. Of course there are some that were written by sound men, and that are, therefore, sound and correct. But those are but few in number, comparatively, and those least known. There is, indeed, too much Protestant feeling to allow any book which directly and avowedly aims to favor Romanism to become very extensively popular. This is well. But, aside from this, there is a keenness of foresight—a fidelity of instinct—which is not of man, that supervises, if it does not guide, the formation and composition of every book which is permitted by this same agency to become popular and, through its popularity, generally known and read. The well-concealed duplicity and the cunning malignity with which the Church is opposed in all these writings, is, to my mind, a proof not much less convincing than those of a more direct character, that the Church is the pillar and ground of the Truth, and that It needs to be secretly undermined and quietly forgotten, or rudely overthrown, before the truth itself can be satisfactorily disposed of.

It is not in my power, within the limits to which I am here confined, to give lengthened extracts to verify my assertions; and perhaps I need not go into the long and ungracious task. I am writing for those whose observations and memories will enable them to understand what I mean to say from a more general statement than such quotations and illustrations pre-suppose.

Beginning, then, with the theory interwoven into all our school-books, and through them pervading the country, that the Church of England and the Protestant Episcopal Church in the United States are but one, or rather two among the Protestant sects, based on the same principles, teaching nearly the same doctrines, and aiming substantially at the same result. This class of literature systematically misrepresents these Churches, with an appearance of authority and candor that commands the assent of the reader. With the mass, a man who has written a book is supposed to know everything; and the idea that he may be misled by prejudice, or can mislead others by malicious falsehood, (presuming upon their susceptibility to such impositions,) is, in their estimation, quite preposterous. With what a solemn emphasis have we heard them pronounce the name of some one whose veracity, or perhaps I should say *veradicity*, we have seen to be most unworthy of confidence, as if the authority of such a name would end all dispute!

In speaking of these writings, there is, as I have already said, need of discrimination; for I would by no means include them all in the same censure. Yet, look over *any* popular catalogue—any catalogue of a school, college, or society's library—and mark the books that are unexceptionable, and see how few they are! In books of a purely scientific character, you will find but little that needs modification perhaps. But yet, a pregnant sentence will be the parent of a whole family of errors, and is all the more dangerous, because such authors, not being professed theological writers, are supposed to be impartial.

Impartial! Let us consider what that is.—There is, there can be, no such thing as impartiality in the case. Between two strangers, or between two neighbors, towards whom I am inclined with equal affection—and to each of whom I am under the same and equal obligations—or equally free from all obligation,—I can be impartial in deciding any matter that may come before me. But between my father and another man I neither have, nor can have, any such impartiality. Both the inclinations of natural affection and the requirements of God's laws, require that I should prefer my father to any other man, and give his cause the preference. Except in isolated cases of wrong, too gross and obvious to be mistaken, I must, both by affection and by duty, be of *his part* or party. And if I have so far set aside the claims of nature and of religion, as not to be more favorably inclined to him than to his adversary, then an irritating consciousness of the wrong I have done, and am doing, him, will impel me to all sorts of mis-statements and exaggerations and invention of pretexts, for a justification of that in regard to which, after all, I can never feel fully justified. But impartial I cannot be. Natural affection will make me partial to one so nearly related; or a consciousness of wrong will make me prejudiced against him whom I have so deeply wronged.

Now this is in point. If the Protestant Episcopal Church in this country, or the Church of England in England, is the true branch of the Church of Christ for those countries respectively, then every person in those countries, that professes to be a Christian at all, ought to belong to their communion. They owe to it their respect, their support, their submission and obedience. This is so plain, that no sophistry can wholly conceal it. It is this smothered conviction that produces a great part of the misrepresentations and the bitterness against the Church everywhere. Its enemies have abused, vilified, and disowned their Mother, the Bride and Spouse of Christ; and now they cannot rest content, but are unremitting in their efforts to justify themselves, and make the world believe that have good reason for what they have done.

I have never yet seen an individual, that was not a sincere and devout communicant in the Church, that could give a satisfactory statement of the Church's history, doctrines, and position. I do not believe there ever was one that could do it. I regard the thing as a moral impossibility. The Church is too near them—makes too obvious claims upon them to allow of being held thus, as it were, at arms-length, and calmly viewed and described. Nothing but a strong prejudice can prevent her being loved when she is brought near enough to any one to be known by him. Either she will be loved and adopted, or hated and abused, because she is rejected. There may be reason for saying that there is a spiritual illumination *within* the Church, which is indispensable to a right understanding of its teachings. But I take no notice of this fact at present, and refer only to the influence stated above as proving, *a priori*, that there is no such thing as impartiality in treating such matters, and that that there can be none, except in a state of the most hopeless abandonment. When one can fully appreciate the agonies of the cross—the merits, the mercies, and the condescension of the Blessed Redeemer—and remain as unmoved and indifferent as if he had no interest in the matter, no soul either to be saved or lost, he may indeed be impartial to whatever relates to Christ and the Church, but he belongs neither to the race of man nor of angels—angels above or angels below.

But this subject of impartiality presents itself to our minds in another aspect. Suppose there were such a thing as an impartial literature, impartial history, and an impartial training. Who would desire it? What mother on earth would wish her children trained to be impartial to their father—her family and his? Is it not, and justly too, a matter of unceasing effort, to train the children *to love* those who sustain these interesting relations? And would we have our children brought up in impartiality and indifference to that Church which the Blessed Saviour loved and gave Himself for? No, no! If we love God, we cannot desire to have them trained to love Christ and His Church too much. We shall dread nothing more than that lukewarm impartiality which, being neither hot nor cold, He will spue out as more offensive than either.

Let us away, then, with this sophistry and nonsense about impartiality. There is a way that is right—not merely *seemeth* so—but IS right—the end whereof is not death, but LIFE; and we cannot, by any possibility, be taught to love, revere, and observe that way too much. Impartiality toward that, is the worst of irreligion.

Since, then, there can be no impartiality in the case, and ought not, if there could, all the consideration of reason and religion require, that we train up our children in a partiality, or, which is the same thing, a LOVE for the Church of our Blessed Redeemer. But the community in which we live stands with an overwhelming majority against us. Hence no work, however, or by whomsoever, written, can become *generally* popular that is not infected with the views of anti-Christ or anti-Church; for Christ and His Church are inseparable.

Besides uniting the Church with these sects, representing her as holding substantially the same doctrines, this popular literature misrepresents her history. It speaks lightly of the Fathers, as ignorant and superstitious; represents the long period of mediæval history as so dark as that nothing can be seen in it but superstition, error, and apostacy; it conjoins the English reformation and reformers with those on the continent, swells out with eloquence when it speaks of Luther and Knox, and Cromwell, and Baxter, and the Puritans—and waxes warm with irrepressible indignation at the mention of Charles, of Laud, of Bancroft, and the host of men who have stood like an anvil all the beatings of anti-Christian rage and malice.

I certainly wish for no perversion of facts in favor of Popery: but an inspection of the popular literature, history and theology, of the day, will show, that the genius of the times in which we live, will rather do even this, than to give a view of the case favorable to the true character and interests of the Church.

It is said on good authority, that all of the accessions to the Romish ranks from Protestantism have been from those who have been educated in this view of things of which I have been speaking. This fact is of the utmost importance in many points of view. Men are naturally inclined to go from one extreme to the other: and all systems of error, in religious matters, have such an affinity that a person will go from one to another, rather than go from any one of them to the truth. But all these misrepresentations and false impressions prevent the sincere inquirer of either the Romish or the Protestant party, from seeing justly the true position of the Catholic branch of the Church in this country or in England. These two parties play into each other's hands, and league together, or rather co-operate in their most effectual means of opposition and hinderance to us. They preoccupy the minds of men, as far as they possibly can, with statements of facts and principles, which seem to leave the inquirer no room or disposition to choose, except between the Romish Communion, on the one hand, and that one of the Protestant sects, on the other, that can manage with the most tact and cunning to get him. Rome haughtily disdains to consider us as anything more than one of those (in her estimation) apostate sects. And if we insist upon our claims to be anything else, then those claims are denounced as Popery with as much propriety, and probably for the same reason, that Mr. Saltmarsh, at the commencement of the English Rebellion, advised, in his sermon before the people and before the Parliament, that they should carry on the war *under pretence* of opposing Popery, "*because it would make more favor with the common people.*"

The application of what I have said to the main subject, is easily made. We have not, and at present we cannot have, of ourselves, a literature sufficiently extensive to exclude all of that which is thus leavened with errors of the most fatal kind. And therefore we have only one remedy—and that is to be found in the corrections of those mistakes by the living teacher. And that this may be done, the teacher must not only be a Churchman, but a thoroughly-educated Churchman. Let any man of competent mind and research attempt to compare almost any one of the popular writers of history with the original facts and documents; or let any one read Maitland's Letter to the Editor of Fox's Acts and Monuments of the Martyrs, his "Dark Ages," or his Facts and Documents relating to the Waldenses and Albigenses; and he will see that I am not going too far in my statements on this subject. He will see, that some of the most popular, as well as the most reverend, authors of this age, need to have great modifications made of their statements, before they will be in accordance with the truth. I am speaking now of dignified books, that profess to treat of subjects connected with the history of the Church and the Reformation.

Now while there is so much misstatement suffered to circulate, and while our people, and our children especially, are permitted to grow up, using these books, without correction and without the information which is necessary to enable them to make the correction themselves, we shall have unsound Churchmen in the preponderance of members. The views which they adopt will be, in a measure, arbitrary, or accidental. We shall find the great mass inclining to dissent or to Popery—and sometimes to both together, (for they are often almost nearly allied,) just as circumstances, the fashion of the day, or the caprice of the hour, may modify their inclinations. Sound Churchmen, standing aloof, free alike from the errors on both sides, will be few.

It is for this cause that I rejoice to see the increase of a literature peculiarly our own; and especially to see the noble efforts that are being made by such men as yourself, and the awaking interest and increasing depth and earnestness of feeling, in the subject of Church education for Churchmen's children, throughout our land. A cause more important, cannot demand our labors and our prayers, or receive our sacrifices and our toils.

CONTRIBUTOR.

For the Churchman.

THE 'STEPS TO THE ALTAR' AND THE PROTESTANT CHURCHMAN.

Dear Mr. Editor,—The soi-disant editor of your Protestant contemporary is a very dexterous opponent. By dint partly of vague generalities, partly of suppressing the truth, and partly of sheer invention, he manages to make out a tolerable case for himself; and having demolished his own man of straw, he loudly boasts of having demolished his adversary, and raises the pæans of victory.

An exhibition of his peculiar tactics in a late instance may serve to illustrate this to the satisfaction of your readers, and to confirm (if it be necessary) the pungent statements of *Amicus*, *C. T.*, *Misodoulos*, and other correspondents, who have so admirably exposed the *pliancy* of his character, and the wretchedness of his position.

I would remind your readers that the book whose title is above given, was censured editorially in the Protestant Churchman, as containing much which "*unduly magnifies the Priesthood, and unduly exalts the ordinances of the Church*"—and these two passages were quoted as proofs:

I. "*Where else*, except at the Lord's table, *can I be cleansed of all my sins?*"

II. "Write down upon a paper your sins as plainly as you can without a word of explanation, and after you have remembered them before God at the time of communion, and received the sacrament, *which conveys remission of sins, and all other benefits of Christ's passion*, you will do well to destroy the paper."

In both sentences the words above italicised were so printed in the Protestant Churchman, showing that they were specially to be regarded as inculcating objectionable and false doctrine.

In remarking on the first, the critic asserted that we are exhorted to receive the sacraments "*simply* in remembrance of the cross and passion" of our Lord; and that the benefit received was the *strengthening and refreshing* of our souls; but carefully omitted all mention of the *outward and visible signs* as the *means* by which we received them. I showed from the Catechism, the Homily *on Sacraments*, and Hooker, that the *purging* or *cleansing* or *remission of sins was annexed to and conveyed through the faithful reception of the outward signs*; and the candid writer very properly takes no notice of these authorities. What he does say we shall presently see. Any one who examines the passages objected to by him must see that the doctrine of the *sacraments conveying the remission of sins* was the great bugbear in his eyes; of course he would make them mere *memorials*, and this is the very essence of the error of Zuinglius and Hoadley. He may, to be sure, deny his own words, as he writes rhyme without meaning, according to his own confession; but this paltry subterfuge will not avail him in the eyes of the candid and judicious.

But we will let him offer his own explanation, as it only plunges him more deeply in the mire. "We hold that every Christian who, in sincere repentance and a true faith in the Saviour of sinners, comes to the Lord's Supper, there to 'celebrate and make before the Divine Majesty' with the 'holy gifts' of bread and wine, then offered, 'the memorial' which Christ himself 'has commanded us to make,' having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension, and 'rendering unto him most hearty thanks for the inestimable benefits procured unto us by the same,' *is entitled to look for the fulfilment of the prayer of faith in which he then unites, that by the merits* and death of Jesus Christ, he and all God's whole Church may obtain remission of sins and all other benefits of his passion." And then he proceeds with an air of great triumph, "If M. N. calls this Zuinglianism," &c. &c. Now mark how nicely this cunning gentleman caters to the taste of his Low Church patrons. He says not one word of the *elements* being *pledges and means of grace*—Oh no! the recipient is *entitled to look for the fulfilment of the prayer of faith*—which may mean any thing or nothing, according to the taste of the reader. And now he fancies he has *squirmed* out of his difficulty. But I pin him down to these questions—Does the outward and visible sign *convey* to the faithful recipient the inward and spiritual grace? Are they certain *sure witnesses* and *effectual signs of grace* and God's good will toward us by the which he *doth work invisibly* in us? Are they marks whereby to know *when* God doth impart the vital or saving grace of Christ? To answer NO is rank heresy—to say YES, I believe he dares not, because he would lose nearly all his subscribers, or at the least incur a severe chastisement from his official superiors of the press. So he blusters, and invents, and bawls *Popery* and *opus operatum*, which has been the resource—the never-failing resource of every miserable and malignant Puritan from the days of Knox and Cartwright to his own. He asserts that the book in question (the 'Steps') teaches that "remission of sins is so tied to the 'outward and visible sign' in the Lord's Supper, that it invariably accompanies it, and is never bestowed without it, how sincere soever may be the penitence of the sinner, or how lively soever may be his faith," &c. "This M. N. endorses to the full," &c.

Now this is one of the most shameless assertions that was ever uttered even by the nominal editor. The words objected to are put into the mouth of one supposed to be a sincere penitent and true believer. He is taught (see p. 14) to give God thanks for the gift of his only Son upon the cross, and for the institution of the sacrament as a *perpetual memory* of that death. He then proceeds—"But how shall a sinner such as I am approach Thy holy feast? How shall I dare to eat the children's bread, who am not worthy to gather up the crumbs that fall under Thy table? O Lord, my guilt makes me fear to come, and yet makes me not dare to stay away; *for where else can I be cleansed from all my sins?* Yes, I will come to Thee, O Lord, for those who come to Thee, Thou wilt not, I know, cast out."

It will be seen from this extract that these words are to be considered in their application to the speaker. He is in health, and has full opportunity to receive the Blessed Eucharist. Where else shall *he* find a *means* of being cleansed from his sins? I know not, nor can the nominal editor tell us. But there is no limitation of God's power contained in these words, nor any assertion that remission of sins *cannot* be bestowed without the outward signs. The meditation is intended for *ordinary* cases, and to intrude extraordinary ones upon the attention of the supplicant would be out of place. Let us hear Bishop Hobart. Com. p. 29.)—

> "*The pardon of sin; the assistance and consolations of God's Holy Spirit; and an earnest and pledge of a glorious resurrection to eternal life*, are the benefits assured to us by a worthy participation of the Body and Blood of Christ. When therefore we absent ourselves from the holy sacrament we *wilfully deprive ourselves of the greatest blessing*. Shall not then the powerful considerations of *interest* urge us worthily to partake of *an ordinance which rescues us* from the *guilt of sin, from the curse of God, from everlasting wo?*"

Does not the Bishop here teach us that if we wilfully abstain from this sacrament, we cannot be *cleansed* from our sins? It is also to be observed that on p. 77 the case is provided for of those not able to communicate by any just cause; and they are exhorted to an increase of private devotion, which *will doubtless bring a blessing*. So much for hyper-criticism and perversion.

The nominal editor then proceeds in reference to his perverted statement above mentioned:—

> "This is the heresy, essentially and most palpably Romish, the old *opus operatum* in another form, against which our protest was made. But 'M. N.' undertakes to defend it. How? Why by quoting among others BISHOP HOBART."

Now here we have either a reckless or a base deliberate misrepresentation. In my criticism I distinctly gave the *second* passage (marked II.) above quoted, showing that exception was taken to the phrase in italics, and then compared with it the language of Bishop Hobart to show he used the same terms, and taught the same doctrine. This enemy to *baseness* pretends the quotations from Bishop Hobart were made in reference to the *first*, when the contrary was manifest, and almost in the same breath writes a homily about 'evil speaking' and other violations of the eleventh commandment. The Protestant Churchman objected to the statement that the *sacrament conveyed "remission of sins and all other benefits* of Christ's passion," the quotation from the *Companion* showed how frivolous the objection was.

But there is worse to come. I gave three quotations and he has given only two. Why? because the *second in order*, which is *omitted*, taught that the sacraments were not *mere memorials*, but *channels of grace to the soul*; and this as destructive of his system he carefully *suppressed!*

He then gives the *third* quotation, and proceeds—

> "M. N. knows that it is not the same doctrine. That he is conscious of this is intimated in the use of his italics, which would mislead a careless reader to conclude that the Bishop taught otherwise than what, in perfect conformity with the Scriptures and the Prayer Book, he does teach, viz: that the guilt of sin must be removed, and its power subdued in our hearts, 'not by the mere participation of the Eucharist, irrespective of the faith of the recipient, but by the merits of the Saviour's death and passion' in which, by means of the Eucharist as 'a lively memorial to *faith*,' we are, through faith, to become interested."

Before I comment on this precious piece of wilful perversion, I shall quote somewhat largely from the *Companion to the Altar*, p. 164–166:

> "The holy sacraments of the Church advance our salvation, not only by their natural tendency to cherish faith, gratitude, penitence, love, and every other divine virtue, but by the refreshing grace and mercy which they convey to those who receive them worthily. *They are not merely lively and affecting memorials, calculated to impress on the mind the interesting truths of redemption, and to display, by significant emblems, the glories and triumphs of redeeming love. But they are instituted by God, as pledges of his grace and mercy; as channels to convey to degenerate man spiritual blessings and privileges, ordinarily to be obtained in no other way.* The sprinkling of the body with water is a significant emblem of the spiritual purification which we must undergo. Bread broken, and wine poured out, may be considered as lively symbols of the sufferings and death of the Saviour, in remembrance of whom we eat the bread and drink the wine. The sacraments of Baptism and the Lord's Supper, considered in this single point of view, as memorials or emblems of the most interesting spiritual truths, are calculated to produce the most important instruction and consolation. But their value and importance rise beyond all comparison when we regard them further as the instituted means and pledges of all the blessings of salvation. Wherever the Gospel is promulgated, the sacrament of baptism is the mode through which we must be admitted into covenant with God, and by which we must obtain a title to those blessings and privileges which Christ has purchased for his mystical body, the Church; the participation of the Body and Blood of Christ in the Holy Eucharist is the mode by which we must become interested in the merits of the Saviour's death and passion, by which *the guilt of sin must be removed and its power subdued in our hearts;* by which our perishing natures must derive the blessing of immortal glory. The holy sacraments are the instituted means by which God conveys to the penitent and faithful those spiritual and immortal blessings, for which repentance, faith, and obedience are necessary qualifications. 'Repent and be BAPTIZED for the remission of sins.' 'Except ye EAT the FLESH of the Son of Man, and DRINK his BLOOD, ye have no life in you.' We must sincerely repent of our sins; we must heartily believe the Gospel; we must walk in the paths of holy obedience; we must also enter into covenant with God by baptism; and ratifying our vows of allegiance and duty at the holy sacrament of the supper, commemorate the meritorious sacrifice of Christ. The sacraments are the *means* by which we receive the inestimable blessings of redemption—the pledges by which they are assured to us."

The two sentences first italicised formed the *second* quotation—the words last italicised were those of the third quotation, referred to by the nominal editor. By comparing them it will be seen that the 'removal of the guilt and power of sin' is to be effected by means of the faithful reception of the outward *pledges and means;* therefore they were italicised as teaching the same doctrine with the passage objected to, and not for the reason insinuated by the plain-dealing editor. It will be readily seen how little the unmeaning talk of a 'lively memorial to *faith*,' and the rest of the interpretation of that individual, are justified by the full quotation above given. As for his assertion or insinuation that either the work in question, or M. N., teaches that 'the participation of the Eucharist, though *not* received in faith, is available to salvation,' that also is wholly unfounded, and a coinage of his own poetical brain. But we are not to look for truth or decency from one who pertinaciously refuses to do justice to his Bishop.

I conclude with a few words of that great moralist, Dr. Isaac Barrow:

> "Truth also, as it cannot ever need, so doth it always loathe and scorn the patronage and the succor of lies; it is able to support and protect itself by fair means; it will not be killed upon a pretence of saving it, or thrive by its own ruin. Nor indeed can any party be so much strengthened and underpropt, as it will be weakened and undermined by such courses: no cause can stand firm upon a bottom so loose and slippery, as falsehood is: all the good a slanderer can do is to disparage what he would maintain. . . . . All men by light of nature avow truth to be honorable, and faith to be indispensably observed. He doth not understand what it is to be Christian, or careth not to practise according thereto, who can find it in his heart, in any case, upon any pretence, to calumniate. *In fine, to prostitute our conscience, or sacrifice our honesty for any cause, to any interest, whatever*, can never be warrantable or wise."—*Serm.* 18.

May these words sink into the heart, and bring forth the fruits of repentance. M. N.

For the Churchman.

Two things are to be held as necessary in every one who would engage lawfully and successfully in the Christian ministry—so as to be justified in believing that God has sent him, and in hoping for the divine blessing upon his labors. These are, such a preparation of heart as reason and conscience, guided by God's word, may fairly construe into a token of an inward favorable movement by the Holy Ghost; and such an outward ordination and commission as conforms with the principles and mode of ministerial appointment, divinely established in the Church. The latter confers office independent of personal character: the former secures that personal character, which, although not conferring office, is essential to prevent one's entering into the ministry, and discharging its functions, from involving himself in aggravated guilt; and to secure that large and important class of benefits conferred by the ministry, which results from its moral influences on individuals and society.

Such are the principles on which is formed the twenty-sixth of our Articles of Religion, which is as follows:—

"*Of the Unworthiness of the Ministers, which hinders not the Effect of the Sacraments.*

"Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet, forasmuch as they do not the same in their own name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the Sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

"Nevertheless, it appertaineth to the Discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally, being found guilty, by just judgment, be deposed."

As far as the divine blessing is promised to the due reception of ordinances and ministrations, performed by virtue of official commission from God, it may be depended upon, irrespective of the minister's personal character. If this, however, does not share the sanctity of his official character, those very ministrations involve him in sin; which is heightened by the disaffection towards religious duties, which his character can hardly fail to spread around him; and by the absence of the essential aid which, in the established course of God's providence and grace, His positive ordinances derive, in their practical effects, from the holy examples of the pastors of His flock.

The christian minister should regard himself as consecrated or set apart to God, not only in his *office*, but also in his *person*—in his heart, character, and life. In order to be so, he, of all men, must bear in mind that *he is not his own.* As well in his personal as in his official capacity, he is to be governed by such requirements and permissions only as are of God. In both capacities, his Divine Lord and Master demands the sacrifice to Him of one's self. In both, the single inquiry must be, *What wilt thou have me to do?* SANCTIFIED DISINTERESTEDNESS, rising above self, with views and purposes conformed to the holiness of the gospel, is the great principle which lies at the foundation of all this. The spiritanl enemies renounced in baptism—the world, the flesh, and the devil—operate through the selfish principle, in their deadlydesigns against the christian's holiness here,and his happiness hereafter; whether it be by inducing sins of the body or sins of the spirit. *Personal gratification and interest*, they well know to be motives very strong and very tempting to the natural man; and therefore hold out the promise of it; and although whatever of it may be realized in their service, is sure to result in dissatisfaction, mortification, and, it may be, fatal and irremediable loss, through the soul's endless existence, of the very thing sought; yet such is the power allowed them for man's probation, that they surround their votaries with the strong delusion that makes them believe, and believe still, through whatever disappointments, and believe on until utter hardness of heart comes over them, or they are arrested by the summons into eternity, the wretched lie, that success is yet in store for them. In superiority to these treacherous enemies, and devotion to Him who demands, in our love of Him, *all* the heart, *all* the mind, *all* the soul, and *all* the strength, and in a measure of love to fellow men, so disinterested, and so full of the pure benevolence of the gospel, as to find enjoyment in its own manifestations, to be but an expansion of one's own happiness, and to make his virtuous regard for this the welcome rule and measure of doing good to others; christian men generally, and their spiritual counsellors and guides especially, should have always in remembrance their consecration to the Lord—both, by baptism, and the latter, by their superadded devotion to the priesthood.

Such principles should govern in all worldly enjoyments, whether of body, estate, or mind. The law of God should be the one rule to which all regards, desires, and indulgences, are to be kept in strict subjection. Whatever falls short of that in duty, or goes beyond it in gratification, is sin. Yet, for this short-coming, and for this transgression, self is a constant, powerful, and most plausible pleader. Hence the prominence given by the gospel to those exercises of self-denial and mortification of body and spirit, which, both by their natural effect, and by the supernatural grace promised to them, if adopted in true christian faith and piety, are so efficient means of securing and preserving to us the mastery over all our native propensities of both flesh and spirit. The subduing of the former derives its main value from that of the latter; which, indeed, is a very essential aid to the first being rightly and effectually done. A clean heart and a right spirit, are the only security for our body's being kept from sin.

But what saith the Holy Ghost of this? "He that ruleth his spirit is better than he that taketh a city."* It is no light matter of effort, and is a very grave and essential one of duty, to follow the example of our Saviour Christ, and to be made like unto Him, in keeping our thoughts, affections, tempers, and passions, under due control, and subjecting them to the gracious influences, and the pure and sacred guidance, of the Holy Spirit. The adverse Spirit—he that ruleth in the children of disobedience—well knows how easily the inner man can be beguiled into transgression though the outer be even so rigidly governed. He knows that operations of the mind, not essentially evil in themselves, are rendered evil by the direction they are allowed to take, and by the degree in which they are indulged. Very easily, therefore, are they made instruments of delusion—mediums through which men are lured into transgression by the fancy that they are right. And this is decidedly the most dangerous species of temptation; and such sins take the deepest root in the heart, and are most likely to keep it estranged from God—out of the way of true evangelical faith and obedience. It is one of the peculiar dangers, too, of such sins, that they often fasten, with special tenaciousness, on minds honestly thinking themselves in the way of duty; and not unfrequently in no small proportion to the earnestness with which this thought is cherished; drawing their poison even from the heart's convictions of right. Hence the necessity of great and constant watchfulness, care, and self-discipline, on the part of those who, either as ministers or members of the Church—and for obvious reasons the former emphatically—are moved by inclination or duty to special religious devotion and activity. The love which they have for these, and the interest they take in them, are in themselves virtuous and holy; but Satan draws from them strong temptation to *self conceit* and *self indulgence*, which often pervert both the actions and their results into hostility to true evangelical righteousness, and therefore into sad inconsistency with the christian and ministerial character.

Prayers, almsdeeds, fasting, religious professions, religious feelings, religious doings, priestly offices, are all represented in Scripture as capable of perversion, as often actually perverted, into what is abomination in the sight of God. I speak not now of *hypocricy;* but refer rather to the spoiling of *intended good* by the interference of slavery to *self*—unfaithfulness to the solemn obligation to sacrifice self to principle and duty. This manifests a want of that true faith which lies at the foundation of the christian character, and of that love of God above all things, without which there can be no true evangelical obedience. How often—if the christian man and christian minister would search and try himself, and that not after the manner of a dissembler with God, but honestly and unsparingly—would he find *the love of the praise of man* an active element in what wears the form of charity or piety! How often, if the heart were faithfully judged, would the flattering unction laid to the soul, of prudence, expediency, and the like, prove to be but the selfish pursuit of personal ease and interest, or the pusillanimous avoiding of bounden responsibility! How often would imagined judicious forecast, wise application of promising means, and just avoiding of threatened bad consequences, stand confest as but sheer want of faith in God! How often would the same character attach itself to—let it be hoped *well meaning*—searching hither and thither for expedients and methods, or for plausible reasons for quiet and inaction, with a view to the good of the Church! How often would there be found the cloak of professed love of impartiality and christian peace, covering the merely selfish fear of giving offence, or failing to secure a friend, or incurring worldly risk or loss! How often would the most sacred duties, official and personal, be discovered to be prompted by motives deeply tinctured with the desire to stand well with the world, especially any portion of it with which our temporal comfort or prospects may be connected! How often would imagined zeal for truth and right be found with a large infusion of unholy temper, and merely personal or party passion and motive! How often would simple obstinacy, and a desire for consistency more selfish than virtuous, be discovered in the place of that christian spirit which, rejoicing in the truth, cheerfully and devotedly turns towards it, and labors for it, whatever indication this may give of past error in judgment or in action! How often is the evangelical requirement of the observance of the ordinances of God's Church,perverted into that indulgence of the sloth of the natural heart, or of its proud reliance on the merit of works, or of its revolting from the harder service of disciplining the spirit, which makes it minister to the formalities of mere external religion! How often, in a frame of mind quite alien from the gospel, is confidence of safety, because of being justified by faith, and thus covered with the perfect righteousness of Christ, so imputed to us, that we are seen by God, not as we are in ourselves, but as we are thus made by His sovereign grace—how often is this confidence the parent of indulgence in habitual carelessness, touching the rules and restraints to which gospel religion and morals, as the law by which we are to be judged at the last day, would subject every movement of natural inclination and desire, of feeling, of temper, of passion, and of all our faculties for duty!

Such things if christians would earnestly consider, they might, by God's grace, be led into a department of self-examination, of infinite moment to their spiritual character and hopes. It is well thus to search and try the inner recesses of the heart. It may lead to a judging and condemning of ourselves, which will be in time to ward off the hopelessness and bitterness of that which the hour of death may otherwise force upon us. It is a fearful thing for the minister or member of the Church to come out of the season of Lent no better than he was at its commencement. All his fastings, and abstinences, and mortifications, and confessions, and prayers, will have been worse than worthless. Let both reflect seriously on the full import of the dedication which both are required to make often at the altar,—"Here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee;" and the former, on that other consecration provided for him, when admitted to parachial charge,—"To Thee and to Thy service, I devote myself, soul, body, and spirit, with all their powers and faculties." Here is no reservation for self, in the desires of either flesh or spirit. Let clergy and laity, each for its own order, and for the other, in full recognition of its extent and depth of comprehension, often raise the prayer which, on the great Fast of the Crucifixion, the Church provides for them to offer at the foot of the cross—"Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*"

B. T. O.

THE CHURCHMAN.

New-York, Saturday, April 1, 1848.

"THE 'MYSTERY OF GODLINESS.' By Samuel L. Southard, A. M., Rector of Calvary Church, New York," was acknowledged in our last in terms of merited praise to the publishers, (D. Appleton & Co., 200 Broadway, N. Y., and G. S. Appleton, 148 Chesnut-st., Philadelphia,) who have spared no pains or cost on its exterior. We now proceed to the more pleasing task of making our readers acquainted with the contents of the volume.

A brief preface from the author prepares the reader to expect a connected series of discourses on the text; "Without controversy great is the mystery of godliness; GOD was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The burthen of this passage is the Divine Economy in the salvation of man. This Divine Economy is affirmed to be "a great mystery;" 2. to consist in the Incarnation of the SON OF GOD; 3. to be proved (shown to be *just* or true, for such is here the meaning of the word *justified,*) by the resurrection of Jesus from the dead, and other testimonies of the Holy Spirit; 4. by the visions of angels; 5. by its promulgation to the Gentiles; 6. by the universality of its reception on the part of man; and, 7. by the Ascension of our Lord into heaven. The author has very clearly apprehended and exhibited the unity of this luminous text, and the coherence and cumulative force of its several parts, each of which he has made the theme of a separate discourse.

The unity of the text, as might be expected, pervades the volume which expands it. The first Sermon pursues the argument from analogy and repels the objection to the Economy of Redemption on the ground of its mysteriousness, by showing that the same objection may be brought against the works of nature; which, nevertheless, are confessed to have GOD for their author. In the second the Incarnation of the SON OF GOD is set forth as the central doctrine of Christianity, and the declaration of it in the text is corroborated by other authoritative declarations of Holy Writ. The third adduces the proofs of the Incarnation which are furnished by the prophecies of the Old Testament, the astonishing miracles recorded in the New Testament, the life and doctrine of the Holy Jesus, the deeds and sufferings of His followers, all which are considered to be testimonies of the Spirit. The fourth collects the testimony of the angels, who declare that He whom they have adored from the beginning of their creation is the same who for us men and our salvation, was made man. In the fifth the breaking down of the partition wall, and the ingathering of the Gentiles with the Jews into the Church of CHRIST, by means especially of the great Apostle of the Gentiles, and of all who have followed him in proclaiming the gospel to the Heathen, is exhibited as a further proof that the SON OF GOD, who, before the Testimony of the Ministry, was "unknown" to the Gentiles, is in unity with the FATHER and the HOLY GHOST, the "true" and only GOD. And the reception of the fact of the Incarnation of the Son of God, by men of all classes and nations, and in opposition to the bias of education and of worldly interests, is adduced in the last Sermon as a proof that the doctrine of the text, though above reason, cannot be accounted to be repugnant to its dictates.

The plan is exceedingly happy, and remarkable for its unity and congruity to the text. Of course, in the execution of it, we look for nothing new in the statement of doctrine; all that we look for on this head are clearness, and order, and aptness of illustration; and in these respects the volume will disappoint no reasonable expectations. But, undoubtedly, its most remarkable features are a pleasing copiousness of language, and a surprising delicacy and fertility of imagination which places almost every subject which it touches in a new and attractive light. We have a striking instance of this in the following passage in which the argument from the testimony of the angels is most beautifully and graphically exhibited without the least diminution of its force:—

"Behold, the "cloud of witnesses—" which throng the temple of man's justice, and which fill the burdened air! They come, at the Apostle's bidding—yes, at the feeble call of those who have received, in later days, the ministry of reconciliation—and bear the power of the keys. From the mansions of eternity, and from the recesses of the earth, they come—from where, below, they watch the infant's slumbers, and where, above, they sing the spirits' lays—from where they minister to saintly spirits, and where the trembling sinner prays—from where they stir the healing waters, cleansing those who enter there—and where they gather around the altar, and worship with the sons of men—from earth, from heaven—from every path by which they wander, from every chamber of the sky! We call them—the Apostle bids them come—"Angels of God, approach, and testify, as ye do know, and as ye are responsible to truth, to virtue, and to God. Swear, by the dark abyss of hell to which the devil and his angels fell, cast from above, and which is open still, to receive the apostate spirit who shall dare to vary or depart from truth, even in the 'estimation of a hair.' Swear, by the throne, whereon Jehovah reigns, dispensing justice, unto Angels and to men. Swear, by the life of Him from whom your own existence flows, whose days are everlasting! Swear, that the evidence which you shall give, shall be according to the truth, so help you God!" It is done. Now hear the testimony of the Angels. What know you of the truth or falsehood of the claims of Jesus Christ to be the Son of God? Know ye the Man? Is he the same, who laid the foundations of the earth, and stretched the line upon it? Who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy? With solemn mien, as those who weigh the import of their language, they reply, through Michael the Archangel, (while all the host are waving their bright pinions, to signify that they accord in all that he delivers,) We know the Man. We knew him, when the wondrous work of the creation sprung from his Almighty hand—ourselves (still further back, before that time was marked upon the circle of eternity) the creatures of his hand! We knew him, when he sat upon the throne, and when, in the profound dilemma (to all intellects but his) created by the fall of Man, he shared the counsels of eternity! We knew him, when we all were summoned to assemble, that we might hear the Father tell the plan for man's salvation, and the cheerful acquiescence of the Son. We knew him, and a long procession of our Angel bands composed his escort from the sky, until he reached the shadowy borders of the scene of his humiliation, and there, in our presence, he disrobed himself of all his glory, when he had left his everlasting throne, to be the object of the Father's wrath, the sacrifice, for the transgressions of the world. We saw him, as we waited on the borders of the kingdom, when he bowed himself, and threw the veil of your humanity over the radiance of his deity! but the veil which hid him from the view of sense, could not conceal him from his servants' eyes. We recognised, in all his works, the wisdom of the Infinite, and in his every deed, the power of Jehovah—and by these lights alone, we could have traced him, on his dark, and lonely way! We knew him in the wilderness, when he resisted the temptation, and the devil left him for a season, gathering the blackness of despair. He was the same who cheered us, in the conflict with the "Dragon and his angels," and when the victory had been accomplished, brought us nearer to the throne! We recognised the hand which fed the hungry multitudes, and the eye which pitied their distress—it was the hand which spread the manna in the wilderness, and gives to us our daily bread; and the same eye which lights the every corner of immensity—which flashed upon the serpent when he triumphed in the garden, then melted, for the calamities of man! We recognised the hand by which the blind received their sight—it was the same which gathered, in the orb of day, the wandering and scattered rays of light and "made the eye!" We knew the arm, which put aside the multitude who thronged him, and who sought to take away his life—it was the same which bears, as very little things, the earth, the ocean, and the islands of the sea—which shakes with but a touch, the mountains, and the strong foundations of the earth! We knew him, when his dying groan reverberated through the sky—it was the voice, though strangely altered in his agony, which spake creation into being, and even now, commands, in trumpet tone, which can be heard by the extremest rank, the armies of the sky! We knew him, when we rolled away the stone, and, in our "robes of state," we stood to welcome him, and he laid off the garments of his burial, and undid the fetters of the grave, and, unencumbered, walked away from the embraces of the sepulchre! We knew him, when we made an avenue for his reception, and hailed him, as in that same form, of crucified humanity, he passed along, through our opposing ranks to his accustomed throne—he was the same, though bearing with him, then, the trophy of his victory, whom we escorted from the sky! And we have heard him say, that he will come again to earth, and smite the wicked with his rod—and he has given us a charge, that all whom he shall designate, we are to 'bind, both hand and foot, and cast them into hell!'"

The argument from the Witness of the Spirit is exhibited with the like skill in the arrangement of its details and with the same beauty of imagination:

"We come, now, to the testimony of the Spirit, at the time of his sojourn on earth, and his humiliation. But how shall I recount the throng of merciful and mighty works, by which the power and benevolence of God, "showed forth themselves in him?" How can I tell the amount of testimony? It is contained in his miraculous conception—in every circumstance of his eventful life, answering to the predictions of the prophets. It is contained in his miraculous knowledge—(which is the gift of God to none but the deserving—) for it is written that, not only at the age of twelve, without the opportunities for other knowledge than children may acquire, he confounded all the doctors of the law, but it is frequently repeated, on the authority of inspiration, that he knew what was in man, and saw what was impossible for human sight, and knew beforehand all that should come to pass. It consists moreover in the voice of God the Father, proclaiming his relationship to him, and owning Christ to be His Son—and in the Spirit himself descending, as a dove, to rest upon him, at the moment of his baptism with the baptism of John. It is contained in the works which he did, which no other man did, and which were done in the power of the Spirit of God. It is contained in the words which he uttered, when he "spake as never man spake," and spake by the "Spirit of Wisdom." It is contained in the wrongs he endured, sustained by the Spirit of grace and of comfort. It was shown in the Godlike forgiveness of those who oppressed him, and pursued him to the death of the Cross—when he blessed them, again and again, and in his agony, prayed for their pardon, to God, and cheerfully died in their stead. And, above all, it is furnished by the fact that his body was raised from the dead by the Spirit of God, and by the same power, he ascended to heaven."

We shall quote but one more passage, but it is one which, while not inferior to the others in beauty of imagery, affords a gratifying evidence of the genuine pathos with which the doctrine of the text is brought to bear on the heart and conscience of the reader:

"It is enough, then, to state that he became verily man, that he was conceived by the Holy Ghost, of the Virgin Mary, and was born, as we are born, into the life of this world. He took our nature upon him, with all of its frailties, sin only excepted. He suffered more than all that humanity can bear, sustained by the power and by the angels of God, giving proof, by the hardships he suffered, and the pangs he endured, of the reality of his humiliation, and a pledge that he could be touched with a feeling of our infirmities—and, "He was made sin for us who knew no sin." And to recur, for a moment, to the similitude of a mountain, to which I likened this doctrine in the beginning, the adversary will allow that it is built of inferior earth, but denies that the mountain abounds with the rock which gives it its form, and glory, and worth, even the "Rock of Ages." But without it, the pile would be washed away, as the mounds of earth, by the flood; while, because it is also built of the rock which endures, it shall ever remain the Ararat of our hopes, on which the ark of God's Church shall be resting while the billows of life are surging around it, and when the last eminence of time is submerged in the limitless sea of eternity.

But why was all this? For we cannot pass over the object of this condescension. For what was the Almighty incarnate? What errand brought him down from the sky? What condition of things could demand that he should "empty himself of his glory," and take up with a manger, instead of a throne, and a cross, and a purple robe, and a crown of thorns, instead of the mansions of glory, and his raiment of light, and the emblems of his power? Alas, let the heart of each one of us all confess the solution. I will not tell of the transgression in Eden, nor how the earth has been full of violence, and the soil on which men are dependent, has been stained by their blood. I will not tell how, in ages gone by, the rebellion of man has opened the vials of wrath, and drowned the earth with a flood. I will not tell, how the Son of the Highest, when he came, was "reviled and rejected of men, a man of sorrows and acquainted with grief"—how he suffered the death of transgressors, while the accents of pity were heard in his anguish, and the words of compassion and mercy, fell from his lips, nor how that strange crucifixion while it purchased the forfeited souls of mankind, brought down on the nation who cast him away, the bitterest curse which was ever inflicted on earth, which the captivity and unending distress of more than five thousand generations of men, has not fulfilled, nor the lapse of ages on ages wasted away. But I appeal to the heart, which now lives, and now beats in the breast of each one, for the cause of this amazing condescension, and sorrow, and shame. It is the iniquity of which we have been guilty—it is the rebellion of those who now live on the earth. And as we stand at the foot of the cross, to contemplate that wonderful scene, unless the heart has been hardened to stone, and every fountain of feeling is closed, our head will be waters, and our eyes fountains of tears; and the half-suppressed groan of the spirit, will be uttering language like this: "for us, men, and for our salvation," O God, have mercy upon us—have mercy—have mercy upon us!"

It is not impossible that an unfriendly eye may detect blemishes in the volume and make them matter of captious criticism. But no attempts of this kind, should they be made, can deprive the numerous friends of the author of the satisfaction of knowing that his Sermons have real excellencies, and that these are such as to justify his eminent popularity, and to give promise of higher attainments; while the faults of the Sermons are either comparatively trivial or such as are incident only to minds of superior endowments.

We were not able to obtain our Papers by the Caledonia, until eleven o'clock Wednesday, just before our hour of going to Press. From a necessarily hurried examination, we gather the following items.

The Confirmation of Dr. J. B. Sumner as Archbishop of Canterbury, took place on Friday, March 10th, at Bow Church. The Commissioners were the Archbishop of York, the Bishops of London, Winchester, Oxford, Rochester, St. Asaph, Peterborough, Chichester, St. David's, Bath and Wells, Ely and Lichfield. The Bishops of Madras and Antigua, were also present. The Ceremony, from recent occurrences, excited a good deal of interest and attention. It passed off without any unusual circumstance.

The new Archbishop retains as his Secretary, F. Knyvelt, Esq.

Of the several persons spoken of as his successor in the See of Chester—Drs. Peacock, Whewell, Waddington, Lord W. Russell, brother to the Premier, and Dr. Graham, Master of Christ College, Cambridge,—the last has been selected. He is one of Prince Albert's Chaplains. In Politics, he has the reputation of being a Whig, and something more.

Dr. Graham will be succeeded in the Mastership of the College, by Rev. James Cartnell, one of the Tutors.

At a meeting of the Society for Propagating the Gospel in Foreign Parts, held on February 8th, the Archbishop of York being in the Chair, the Earl of Harrowby moved, and the Bishop of London seconded, a series of Resolutions expressive of the grateful sense of the Society of the late Primate's great exertions in its behalf, and of sorrow at the loss which it has sustained in his death. The Earl of Harrowby noticed, in his remarks, the great incease in the Colonial Episcopate, and number of missionaries during his Grace's Presidency, stating that he found 5 Bishops in the Colonies, and left 21; he found 122 Missionaries, and left full 334. The Bishop of London bore the highest testimony to the departed prelate; and dwelt, with great beauty, on that spirit of humility, by which he was so eminently characterised. Of this, he gave the following touching instance: "At my last interview with him, three weeks ago, when there was a temporary improvement in his Grace's health, which inspired others with some hope, but did not deceive *him*—on that occasion I was speaking to him of the benefits he had conferred upon the Church, and assured him that the prayers of thousands were offered up on his behalf, for his continuance amongst us. He replied, 'I do not know what I have done for the Church,I have done my best. But what am I, a poor sinful creature, that I should be chosen to do anything for the Church of Christ.'" The Rev. Mr. Hawkins, Secretary to the Society, narrated two significant anecdotes of His Grace. He waited on him, a month before, to submit to him, the business which was to come before the next board; among which was a grant of £100 toward a fund for the benefit of the two orphan children of the Rev. Richard Anderson, who had died of the fever, in Quebec, while in the discharge of his duties. To this grant the Archbishop assented, as a matter about which there could be no doubt, and then added—'I should like to do something for these poor orphans,' and wrote a check for £20. After this, learning from the Secretary that the Society was anxious that the Queen's Letter, for a general collection, should be issued without further delay, his Grace, though obviously very feeble, wrote a letter, with his own hand, to Sir George Grey, requesting that the necessary measure should immediately be taken for the transmission of the royal letter.

There is a rumor that *three* new bishoprics are to be at once erected; and that two of them are to be filled by the Rev. Dr. Dale, and the Hon. Montague Villers.

Dr. Hampden *is not yet consecrated*; but it is rumored that Sunday the 26th of March, was appointed for this solemnity. Should it be necessary, as some have thought, to have a new Confirmation of his election, a formidable opposition may be expected. From a letter of Messrs. Townsend & Roberts, of Doctors Commons, written in behalf of the Promoters of the suit against Dr. Hampden, which was first published in the Standard, it appears that the Promoters have no intention of proceeding by petition to the House of Lords; their plain object having been to try the fitness of Dr. Hampden for the office of a Bishop, on the ground of suspected unsoundness of teaching. They decline to enter upon a new question of privilege, affecting the House of Lords, and now leave it to the authorities, spiritual and temporal, in their respective departments, to apply whatever remedies are required. They are content, in patience,that the case thus treated,but undetermined, should stand on record for all time, as one of a Bishop elect confirmed uncanonically, as they believe; of an Ecclesiastical Court refusing to hear those whom it cites to appear; of a law doubtful in the divided opinion of its judges; and yet they hopefully pause for an Archbishop, now the last remaining authority to whom they can look, to deal with this notorious case as his conscience dictates, and as the call of the Church, so widely expressed, requires.

The Clergy of the two Archdeaconries of Exeter and Totness, have, severally, addressed a letter to their Diocesan, the Bishop of Exeter, thanking him for the part taken by his Lordship in reference to the recent appointment to the see of Hereford.

A petition is in course of signature in the diocese of Bath and Wells, to be presented to Parliament, praying that an Act may be passed, excluding the interpretation of the Law of Henry VIII., which has recently been given by the Crown Lawyers, against which the Petitioners protest as necessarily destructive of the Constitution of the Church, and subversive of those principles upon which alone the relations of Church and State admit of any satisfactory adjustment—and asking that it may be declared in what manner the power of making objections to parties who may have been nominated by the Crown to the office of Bishop, as also the power of hearing, judging, and deciding upon such objections, shall be secured to the Church.

The settlement of the question as to the admission of Jews to Parliament, has been put off from time to time. There is not much interest manifested in the subject out of doors, though the general sentiment seems rather adverse to the passage of the Bill. The Times, however, states that up to March 1st, 841 Petitions had been presented in its favor, signed by 298,-211 persons, and against it 768, signed by 64,127 persons.

There has been a stormy and somewhat personal discussion in the House of Commons, on the Roman Catholic Relief Bill. Two amendments to abridge the relief given by this bill were negatived.

A new Roman Catholic Church in Belfast was opened on Sunday, February 27, with a solemn High Mass and grand Oratorio, which had been previously placarded in the usual play-house style.—"The following distinguished vocal Performers have been already engaged. Principal Soprano," &c., &c., "Tickets for the Morning—Gallery, 2s. 6d." &c., &c. During the previous week, the Bishop of Down and Connor, the venerable Dr. Mant, issued an admirable pastoral letter to his people, cautioning them against attending on this occasion.

The Rescript from Rome touching the "Altar Denunciations," has produced a very perceptible effect in Ireland. In the diocese of Ossory, Dr. Walsh, the Diocesan, has required the Clergy to abstain from all political allusions in their sermons and addresses, and to desist from subscribing to the "Conciliation Hall" Rent. And on the other side, three of the Bishops—M'Hale, Brown, and O'Higgins—have set off post-haste to Rome, to persuade the Pope how mistaken he is in enjoining his Irish Clergy to refrain from political diatribes and altar denunciations.

Dr. Wiseman has stated in the Roman (official) Gazette, that he has no connection with the London Tablet, and is very far from being a party to its exaggerated notions. The arrangement for establishing a new system of ecclesiastical government for the Roman Catholics of England, which has been forwarded through Mr. Newman, and advocated by the Tablet, has been strenuously opposed by the Vicars Apostolic, and hence, as is thought, this denunciation of the paper by Dr. Wiseman.

Miss Kathrina Woods, late of Shopwick, near Chichester, has left legacies to several charitable and religious institutions, to the amount of £8,500; to the Societies for Propagating the Gospel, Promotion of Christian Knowledge, and Church Building, each, £1,000.

The stall in the Cathedral of Durham, which has become vacant by the elevation of the Bishop of Chester to the Archbishopric of Canterbury, will hereafter be limited to £1000, the surplus going to the augmentation of small livings. The office, which is in the gift of the Bishop of Durham, must be filled by a Professor in Durham University; and it is probable that the Rev. Professor Temple Chevalier will receive the appointment.

The Bishop of London consecrated another new Church in the Parish of Hoxton on Saturday, March 4. It contains upwards of two thousand sittings, all unappropriated, and entirely free. On the Thursday previous he consecrated St. Mark's, Shoreditch, being the thirteenth Church entirely built by the Metropolitan Churches fund. The whole of the seats are entirely free. The Bishop has also recently consecrated two other Churches. In these, too, all the sittings are open and free.

Lord Robertson has been elected Lord Rector of Marischall College, Aberdeen. Mr. D'Israeli was the opposing candidate.

The papers are filled with Continental news. Every where there is an upheaving of existing institutions.—Not only in France, but in the several States of Germany and Prussia, are the people rising in might, and calling for the recognition of their rights. In France the Revolution is making fearfully rapid strides, to end no one can foresee where. The Chamber of Peers is suppressed, and all titles and nobility abolished. Suffrage is to be universal. The Vote by ballot is to be introduced. The Slaves in the Colonies are to be, at once, emancipated. The Royal Palaces are to be sold, and the estates of the late King will probably be confiscated.

The Archbishop of Paris has given in his adhesion, and that of his Clergy, to the new order of things. He has substituted the name of Republic for that of Kingdom, in the Public Prayers, and ordered the flag of the Republic to be hoisted on the steeples of the Churches. He visited the Hospitals in his Episcopal dress, and gave his benediction to the wounded. The other French Bishops have taken a similar course. Several Pastoral Letters have been issued, inculcating peace and order on the people, and teaching that it is their duty to accept whatever form of government, in the course of God's providence, may be established. It is stated that the number of communicants in the Churches of Paris was unusually large, among whom were many armed men. On taking the Tuileries, the people found a magnificent image of Christ. They stopped and saluted it. "My friends," cried a pupil of the Ecole Polytechnique, "this is the Master of us all!" The people took the image and bore it to the Church of St. Roch, calling upon the citizens to take off their hats. On the Sunday after the outbreak, all the Churches were opened, and Masses were said for the dead. In the Cathedral of Notre Dame, the Abbe La Cordaire, a celebrated preacher of the Dominican Order—lately made the Vicar General of the Archbishop—delivered an eloquent discourse. Addressing the Archbishop, he said, "Monseigneur, the country, by my voice, thanks you for the courageous and Catholic example which you have given; it thanks you for having known how to conciliate the immutability of the Church, and the sanctity of oaths with the changes which God effects in the world by the hands of men." The preacher, as if to give proofs of this immutability, wished to continue the development of the doctrine which he had set forth so eloquently for several years. He appeared to desire to entrench himself behind the divine tradition, and to preserve it from the invasion of history; but the fire burst out, and the Dominican of the people, arriving at the proofs of the existence of God, cried out, "Prove to you God! Were I to attempt to do so, you would have a right to call me parricide and sacreligious. If I dared to undertake to demonstrate unto you God, the gates of this Cathedral would open of themselves, and show you this people, superb in its anger, carrying God to his Altar in the midst of respect and adoration." The whole auditory were so much moved, that they testified loud applause, which the sanctity of the place could not restrain. The *Debats*, alluding to this scene, says—"It is well; let the Church take its place like us all. Let it show itself; the people will recognise it. Let it not have any dread of the Revolution, in order that the Revolution may not be afraid of it. God has delivered the world to discussion. *Tradidit mundum disputationi.* Let the Church use its arms, the Word and charity, instruction and action. Let it aid itself, God will aid it."

The Pope has promised his people a representative government, and a Committee has been appointed to prepare a Constitution compatible with the Papal Sovereignty and the requirements of his subjects. The Committee are actively engaged on their task. There are to be two Chambers; the one composed of Cardinals and Clergymen, the other of Representatives of the people.

LIFE ASSURANCE.—A very able pamphlet lies before us, issued from the office of the National Loan Fund Life Assurance Society of London and New York, (74 Wall St.,) which our subscribers can obtain upon application, free of charge. It is well worth a careful perusal; and contains much original matter strikingly illustrative of the advantages of Life Assurance. Their advertisement will be found in our columns to-day. We take the following extract from the pamphlet before us—page 25:—

"Clergymen, and others who have a stated and regular income should insure, well knowing that at their death, which may at any moment occur, their families may be left destitute. If uninsured, they are usually left pensioners upon the congregation and friends of the deceased pastor; and it is a wise and humane (as well as judicious to themselves) arrangement made by some congregations, and should be imitated by all, to subscribe a small annual fund, the payment of which as *premium* secures a provision to the family of their clergymen at his death. For instance, if he be aged 30, the payment of an annual sum of $111, (which is not felt in a congregation of moderate extent,) will entitle the widow at his death, to $5,000, equal to an income of $350 per annum, and the principal sum of $5,000, to be divided among her children at her death."

We would call the attention of our readers to the following appeal:—

The Vestry of ST. SIMON'S GERMAN EPISCOPAL CHURCH, in this city, are under the necessity of appealing to their fellow Churchmen for aid, to enable them to erect a plain but substantial church building.

A brief statement of the spiritual destitution of the German population of this city, and of the past history and present encouraging condition of St. Simon's Church, will, it is hoped, be sufficient to commend the object to your liberality.

It is estimated that there are at least *sixty thousand Germans* residing in this city, and only eight places of Public Worship, where the services are conducted in the German language, accommodating about six thousand persons; nine-tenths, therefore, of this population, are unprovided with church accommodations of any description, and the great majority are too poor to provide them for themselves.

About four years since, a few individuals, mostly members of the present vestry, hired a small wooden "chapel" in Houston-street, and fitted it up suitably for the services of the Protestant Episcopal Church. A congregation was soon gathered, and in a short time regularly organized. Under various drawbacks, and at an expense too, until lately, of one thousand dollars per annum, the congregation has gradually increased, until it now counts upwards of sixty families, fifty-two communicants, a Sunday School of about one hundred and twenty children, and fourteen candidates for confirmation.

A condition so favorable, encourages the Vestry to persevere in their efforts permanently to establish the Church among the German population of our city, but to do this, they will require the aid of those friendly to the cause, to enable them to erect a suitable edifice, as their present building is not only too small and inconvenient, but so old and ricketty as not to be worth repairing.

It is proposed to erect a neat brick church, from a plan gratuitously furnished by Richard Upjohn, Esq. on two lots of ground on Second-street, adjacent to the First Avenue, unless a more suitable location can be secured, so soon as the cost of the building, which will be less than ten thousand dollars, shall be raised from private subscriptions, and in other ways. As the Vestry are unwilling to burden the church with a debt incurred in its erection, they do not design to call on any subscriber for the payment of his subscription until six thousand dollars is either subscribed or pledged. If this be done, it is confidently believed that aid can be secured from another source, which will enable the Vestry to purchase the lots and complete the church. At all events, the Vestry pledge themselves not to call for any subscriptions unless they see their way clear to pay every dollar as the work progresses.

The support of the Rector, the Rev. Thomas Cook, is mainly provided for by the Board of Missions, who by a recent act have merged the Mission to the Jews in this missionary enterprise among the Germans.

⁂ All monies received will be deposited in the Savings' Bank, to the credit of St. Simon's Church.

Donations or subscriptions towards the above object will be thankfully received, and may be left with Rev. Thomas Cook, 276 Houston street, Messrs. Stanford & Swords, 196 Broadway, or with Wm. A. Duncan, Treasurer, 77 John street.

For the Churchman.

Mr. Editor,—In your paper of March 18th, is an article copied from the Banner of the Cross, stating that St. Mark "has been selected as the Patron Saint" of a Church about to be erected in Philadelphia. Will you have the goodness to ask the editor of that paper what is the meaning of this? It sounds to me like anything but christian. Ought not the true friends of the gospel to eschew expressions which may tend to mingle with *its* influence on the minds of men, that of any of the papal or protestant corruptions or perversions whence such expressions have flowed?

P. H.

The article to which our correspondent refers, was copied into our paper as an item of interesting intelligence.

It originally appeared as a letter to the Banner of the Cross, and has called forth quite a brisk condemnation from more than one source. In the Banner of last week, a correspondent, under the signature of "Neophyte," attacks the same point as *our* correspondent. And the Editor, in alluding to the same, makes the following comments, which, we trust, will quiet the apprehensions of the Episcopal Recorder, and all others who have been needlessly alarmed, upon a very harmless matter.

In publishing the communication of "Neophyte," sent us too late for insertion last week, we wish it to be distinctly understood that, in common justice, the Editor of this paper cannot be held responsible for the *phraseology* of correspondents. It will be our endeavor never to let any thing appear in the Banner setting forth wrong principles. But we cannot carry our censorship so far as the *expressions* of correspondents. Everything which appears in Editorial Type is our own writing, and for this we are fully and entirely responsible. As to the expressions, in the interesting article of "G," which has disturbed our friend "Neophyte," and obliged him to use his Dictionaries so much and to seek information from so many various quarters, we can only say that the concluding one escaped our particular notice until after the paper was published. We should certainly not have allowed it to appear, had our attention been directed to it, not that we supposed the writer *meant* any harm by it, but we would have foreseen the offence it might give. Still we suppose "G" as well as ourselves, has heard from childhood of the "Patron Saints" of Protestant England, and of Presbyterian Scotland, without ever supposing, in our ignorance of Blackstone, that St. George or St. Andrew had the "Advowson" of either of those large Parishes."

The Editor of the Banner of the Cross, in a recent article on Church Architecture, notices in terms of high commendation, Mr. Upjohn's labors in this department. He speaks of his "stately churches in several of our cities, and his country churches scattered throughout New England," as having "done more to improve the taste of this country than the words or works of any other person." Upon this point there can, we think, be no difference of opinion. And all we imagine will coincide with the Editor's further remark: "We consider that the Church in this country owes Mr. Upjohn obligations which should not be forgotten."

The able Sermon, of the Rev. A. CLEVELAND COXE, which we promised our readers last week, will be found on the fourth page of this day's paper.

For the Churchman.

NEW YORK, 27th March, 1848.

Mr. Editor.—Together with the acknowledgment of $10 94, for Missions, from the Soldiers' Church Mission, (St. Cornelius,) Governor's Island, permit me to add a letter just received from the Missionary in the wilderness, for whose benefit it is destined—with a view to awaken a wider sympathy in his favor. Any contributions for that end will be forwarded through the treasurer, by J. MCVICKAR, 8 Col. College.

February 9th, 1848.

Rev. and Dear Sir.—Your very kind letter of Jan. 13, has given me the greatest pleasure. It is extremely gratifying and encouraging to know that any Christian brother is interested in my feeble efforts in behalf of the Church in this Northwestern wilderness.

This St. Croix settlement is separated from the settled parts of the country, by an uninhabited tract of nearly 300 miles in extent; and we now number in this immediate region nearly 2000. And it is probable that the population will considerably increase in the course of the next season.

I came here nearly two years ago, and found the people wholly destitute of religious teaching and ordinances, as there was no Protestant minister in all this region. I have had great difficulties to overcome, and much to discourage me in my work. The people had very little regard for anything of a religious nature. The Lord's day was almost forgotten; profanity, gambling, and drinking prevailed to an awful extent; and these evils are not yet done away, although we think there has been some improvement. There was no school of any description in the whole county, and we have tried to do something for the children. I am exceedingly anxious to establish a permanent Christian School at Stillwater, and also at the falls of St. Croix, 30 miles above, which promises to become a village of considerable importance soon. And we very much need a small Church at both these places. I have been obliged to officiate at private houses, and in such rooms as we could obtain, but am confident we could do much more if we only had a suitable place for our public worship. When at the East, last Summer, I spent a little time in trying to raise funds to build a little Church, and provide for a school; but I only obtained about One Hundred Dollars, and returned much discouraged as to any aid from abroad. As to my own support,

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* Proverbs xvi. 32.

I have nothing beside my missionary stipend, except a trifle occasionally from the people. I have received only Seventeen Dollars for the last six months. But we have made out to subsist, and I hope we shall not be compelled to leave for the want of a little assistance. This will soon become an important portion of this country, and ought not to be neglected.

May I beg of you, my dear Sir, to interest a few Churchmen in our behalf. I cannot well leave my post to come and tell them what we must have, but I hope and trust the Lord will open the hearts of some, who will be disposed to contribute of their ability, that the Church and Gospel of our Redeemer may be planted in this wilderness.

Anything that your congregation may be disposed to contribute, will be most thankfully received, and I believe will be the means of doing much good. Be assured that I am most truly thankful for your interest in my behalf, and shall never cease to pray for your happiness and prosperity. Affectionately yours,

E. A. Greenleaf,
Missionary at Lake St. Croix, W. T.

New Publications.

The Sketches: Three Tales by the Authors of "Amy Herbert," "The Old Man's Home," and "Hawkstone." New York: D. Appleton & Co. 1848. 12mo. pp. 240.

A short time since we announced the publication of this volume in England, and intimated that it would soon appear in an American dress from the press of our enterprising publishers—the Messrs. Appleton. At a much earlier date than we expected, we find a copy on our table, got up in superior style—paper good, type large and clear, a rule surrounding each page, and the six sketches,—which supply the illustrations of each of the tales,—lithographs of unusual beauty from the stone of Endicott. Altogether it is a most attractive volume; and as interesting as it is attractive, as it could scarcely fail to be, coming from such writers as Professor and Miss Sewell, and the late lamented Adams. The volume originated in a suggestion that one of a party of friends should draw a series of sketches, which the rest should severally interweave into some short story or description. Thus framed, it was published in aid of the funds for the erection of a Church and schools at Bon Church, in the Isle of Wight. Miss Sewell's Tale is entitled "Walter Lorimer," and that of her brother, "The Lost Inheritance;" and are worthy of their high reputation. In "Walter Lorimer" there are passages of inimitable pathos. The Tale of Mr. Adams is of a different cast, though pleasing and instructive. We commend the volume most heartily to our readers.

The Young Churchman Catechised, by the Rev. W. H. Odenheimer, A. M. Second Edition. New York: Stanford & Swords.

We are glad to find that this excellent little work has come to a second edition. It should be extensively introduced into our Parochial and Sunday Schools, and Catechetical Classes. We give a brief extract from one of the Chapters, that the reader may have some idea of the design of the Author, and the mode in which it is carried out.

LESSON XII.—THE REFORMATION.

Q. The Reformation, then, was not the origin of the Holy Catholic Church in England?

A. No; no more than the reformation of a bad man is his birth.

Q. When people ask you where was your Church before the Reformation, what answer will you give?

A. That our Church was in the same place before as after, the Reformation, in England.

Q. When you are asked, what was the need of reformation, what may you reply?

A. I may say, there was the same necessity that exists in the case of every person who has done wrong, namely, to correct his errors.

Q. In what had the Holy Catholic Church in England done wrong?

A. In allowing the Bishop of Rome to interfere with her independence, and in not rejecting at once, the new doctrines and practices, which the Church of Rome had adopted.

Q. Did not the British Church do right in reforming?

A. Yes; she would have been a traitor to Christ and his Gospel, if, when she saw her errors, she had not reformed.

Q. Was the British Church guilty of schism against the Church of Rome in reforming?

A. No; the Church of Rome has no more authority over the English Church, than the English Church has over her.

Q. But does not the Bishop of Rome pretend to be the head of the Universal or Catholic Church?

A. Yes: but such a pretence is as absurd, as it is anti-scriptural.

Q. Give me the testimony of St. Gregory the Great, Bishop of Rome, in the 6th century.

A. "I confidently assert, that whosoever styles himself the universal Bishop, or desires so to be called, in his pride, is the forerunner of Antichrist."

Q. Who, then, caused the interruption of communion between us and Rome at the Reformation?

A. The Bishop and the Church of Rome.

Q. How?

A. By endeavoring to prevent the British Church laying aside unscriptural doctrines and practices.

The Second Edition of Hawkstone is exhausted, and the Third will be issued on Tuesday next.

The Pictorial History of England. Being a History of the People as well as a History of the Kingdom. Vol. IV. 875 pp. Royal 8 vo.

This is a truly admirable volume, and from its subject and extent, no less than from its intrinsic value, merits a particular notice. It is one of those excellent works that bear inherent proof of their future place in the historical library. It is a book to last, and so far as we have consulted it, reliable and accurate.

The period embraced in the present volume comprehends the reign of William III., Anne, and the first two Georges—a period of history that has never yet been well treated in a popular work. For Burnet, though a classic with Churchmen, is not very generally read; and all the other writers, contemporary annalists, or compilers of a later date, have done their work in a slovenly manner, and in the dullest style.—One exception only occurs to us—that of Lord Mahon whose great work, if we do not mistake, does not include the reign of William, and only the last years of Queen Anne. But the present history has several advantages over Mahon's; it is much fuller, and embraces several topics not at all handled by any former historian we can, at this moment, remember.

Three entirely new elements are introduced into the Pictorial History of England, and that, in a certain point of view, illustrate the character of our contemporary literature. It is essentially popular, without being vulgar; it embraces a history of the people, as well as of their Government; it is adorned and enlivened by copies of old prints and engravings of distinguished persons, battle-scenes, town views, &c., that cannot fail to have a good effect in deepening impressions and stereotyping facts, places, and individuals on the memory; and it is more liberally planned, and those departments more faithfully done than they generally are, even in the best histories; in very few of which even one finds anything more than a few sentences, or a page, at most, on subjects which here fill long and carefully-written chapters. Thus, although the *Civil and Military History* occupies two-thirds of the volume—the remainder contains the *history of the Church*, with some very sensible strictures on Methodism; *history of the Constitution, Government, and Laws, history of the National Industry* (full of valuable matter to the merchant and banker,) *history of Literature, Science, and the Fine Arts; the history of manners and customs*, a curious treatise in itself; and a distinct *history of the condition of the people;* very brief, and which does not properly give the title to the volume, which is popular in its spirit and general tone, in its variety of information, the aids of pictorial illustration, and the accumulation of interesting details.

In a word, the Pictorial History includes almost a small library in itself, since to give all the points discussed, and materials collected, it would be necessary to collect a small book-case of authorities.

The principal writers are Messrs. Craik and Macfarland, assisted by some of the cleverest writers now living, each of whom is master of his department: as for example, the history of costume, fashions in dress &c., has been consigned to the best contemporary writer on that head; so, too, of the history of Art, Architecture, Painting, and Music: of local antiquities and past customs.

The execution of this work, in its various departments, as far as we have examined, is thorough. The narrative portions are well-written, in a clear, direct, and readable style. It would be idle to compare it to Hume or Robertson, neither of whom it rivals in elegance or graceful simplicity; but the story is unquestionably much more spiritedly told than by Hallam or Smyth, by Smollet, or, indeed, any of Hume's successors. The critical portion appears to us even still better than the family narrative—it is well-weighed, closely written, learned and sound.

The volume before us, the fourth, of this History, in itself, is an independent work, and better than any one former volume, can be purchased separately, as a continuation to Hume's History. As it takes up the History of England at the Revolution, where Hume closes his account, it forms, naturally, a continuation, and the one, we venture to predict, which will, hereafter, be considered the classic.

Of the earlier volumes, (fully equal to this, in many respects,) we do not think they can disturb the permanent place the history of Hume, with all its defects, continues to hold in the English Historical Library; and even on the continent of Europe, it is said to be still, the most popular English history. Prof. Smyth, Historical Professor at Oxford, claims for Hume the first place among Classic English Historians, and the Edinburgh or Quarterly made the suggestion, after resigning to Hume's History the post of honor, that it should be published with the annotations of the best historical critics and writers since his day, Hallam, Macauley, Mackintosh, Guizot, Thierry, Turner, &c., when it would be, perhaps, the most desirable work of the kind, in any literature.

Every library worth the name, should possess both histories, since the Pictorial contains a vast mass of information, collateral and diversified, not an iota of which is to be found in Hume, whose History is purely political.

The reign of George III. and the history of England up to the present date, is to be concluded in another volume—not the regular connecting volume in the English series, which are, perhaps, too voluminous, and which, on American history, in some passages that we have encountered, contain palpable misrepresentations and a spirit of veracity, worthy of Allisons's History, but utterly unworthy of an honest historian or an honorable man: J

The Czar, His Court and People: including a Tour in Norway and Sweden: by John S. Maxwell. New York: Baker & Scribner, 1848. 12mo. pp. 368.

A book of travels in Norway, Sweden, and Russia, is something of a rarity. The very novelty of his route, will doubtless attract many readers to Mr. Maxwell's narrative. They will find it an interesting and instructive one. What we most miss in the volume, is a deeply reverential spirit when speaking of religious matters. Not that we would charge the writer with irreverence. Far from it. Nor would we draw any comparison to his disadvantage, between himself and the generality of tourists. But, as is most frequently the case with travellers, our Author describes religious rites and customs, and speaks of matters pertaining to the faith and worship of the people whom he visits, very much as he would portray any domestic or political scene, or give us his reflections upon topics of literature or government. Grant that the people are formalists, or superstitious, or ignorant: grant that their rites are bald, or unmeaning, or absurd: still it is their religion,—their *faith*,—which is the subject of remark. It is their idea of the unseen, eternal word, which is before the writer; and we would always have this treated with reverence, even when there is the greatest need of pointing out its defects or its dangers.

Teachers and Parents Manual of Education; by William P. Lyon, A. M., Principal of the Irving Institute. New York: Clark, Austin & Co. 18mo. pp. 138.

We have here a plan for a uniform course of study for schools and academies: the studies adapted to the various ages from infancy to manhood, with a division of the hours of the day, and an appropriate duty assigned to each: together with a synopsis of the College course of study in several of our best Colleges. It is designed as a convenient hand-book and guide for teachers, parents, and students. The experience of the author of nearly twenty years in the practical duties of an educator, is a sufficient guarantee that his volume is worthy the attention of those to whom it is more immediately addressed.

The Living Age, No. 202, for March 25, contains an elaborate Astronomical article from the North British Review.

The February number of The Evergreen is published, having been delayed by the loss of the manuscript from the Mail. We are glad to learn of the increase of the subscription list.

Foreign Intelligence.

England.—*Christian Knowledge Society.*—The following letter from the Lord Bishop of Calcutta was read:—

"Bishop's College, Calcutta, Oct. 30, 1848.

Rev. and dear Sir,—Allow me to present a few copies of the Final Report of the Cathedral of St. Paul's, Calcutta, for the acceptance of the Venerable Society, whose munificence contributed so materially to its erection and endowment.

The anxious labors and cares of eight years were amply rewarded on the day of consecration, October 8th last. Such a sight had never been seen in Calcutta, as on that day. An uninterrupted success has attended the progress of the work. The deviations from the regular Gothic, imposed by the climate, had long been acknowledged to be wise and proper. Expectation was all awake. The magnificence of the scene, both within and without the sacred edifice, must have been witnessed, in order to be fully credited.

Our ordinary Sunday congregations are 300 or 400. On this week-day service at least 1100 crowded the choir, the lantern of the tower, and the steps of the four doors of approach.

As I drove toward the Cathedral, not only the close itself, but all the adjoining fields were filled with carriages, and burst with its rude magnificence upon my view. The variety of equipages, the heathen coachmen and servants, the sable interspersed crowd of pedestrians, aroused the most earnest feelings and prayer for the conversion of the people to the faith of Christ.

When I entered the great western door the whole length of the sacred edifice opened before me—248 feet, including the walls, a sea of heads on all sides; the beautiful picture of the Crucifixion rising above them in the great eastern window; the holy table, with Her Majesty's superb service of Communion plate; the stalls for the Clergy on the south and north sides of the choir; the Governor General's and Bishop's seats; the pews crowded with anxious auditors; all was a magic scene.

In a moment the organ burst forth, and the procession began. Forty Clergy were present, and twenty Divinity Students.

When the Petition had been read in the front of the sacred table, the procession proceeded down the choir, repeating the sublime 24th Psalm.

On its return a pause was made, to allow the middle aisle to be filled with benches for the convenience of the attendant crowd.

When Morning Prayer began, it was delightful to find that the hearing was perfect; nothing could surpass the clear, melodious, gentle echo of the reader's voice. The coolness, also, of the choir was remarked by every one; to which the lofty roof and the double-glazed windows of ground glass contributed.

When I ascended the pulpit, which itself is a beautiful work of art, I was overpowered by the sight.—The vast multitude were singing the 100th Psalm, led by the superb organ, of which the fine and rich and mellow tones charmed every ear. The anxious eyes of the multitude were fixed in devotion. I believe I made myself heard from one end of the choir to the other; it is 131 feet by 61, and 47 high. May God be pleased to bless. The Society will see the discourse prefixed to the Report.

At the Offertory, nearly 200 rupees were collected for the Calcutta additional Clergy Society.

The Holy Communion then commenced. The Clergy all kneeling round the sacred table, all in their surplices, as in cathedrals at home, was a most touching scene. Between 140 and 150 communicants partook of the Blessed Sacrament of the body and blood of the Lord.

The entire service lasted about five hours. The impression of the whole scene on the native crowds was extraordinary, and scarcely less so on the East India population.

Daily service has been celebrated since, and two full services on the Lord's Day, with every prospect of steady congregations,—about 400 on Sunday mornings, and 30 to 50 on week-days—and of an abundant blessing upon them.

But this blessing must, I am aware, come from above. The external building is nothing: the spiritual end, in the conversion and edification of souls, is what, I hope, I am singly looking to. The great work is now to be entered on. We have not finished,—we have only prepared for our grand object. I trust the pure Gospel of Christ, free from all Romanizing tendencies, will be preached in this new edifice from generation to generation; and that the edifying usages and rites of the Protestant Episcopal Church, as settled by Cranmer, Ridley, Jewel, and Hooker, may be most carefully and strictly observed.

Then will the Cathedral be a nucleus of grace and truth to heathen India; then will it constitute a guarantee for the naturalization of Christianity in the East: then will it help on the glorious consummation, when all nations shall remember themselves, and be turned to the glorious Saviour, the Son of Righteousness, and the hope of all the ends of the earth.

With dutiful regard to His Grace the President, and affectionate love to all the brethren, I am, &c.,

D. Calcutta.

To the Secretary of the Venerable Society for promoting Christian Knowledge."

Departure of the Bishop of Tasmania.—The ship Himalaya, in which, with the Rev. J. P. White, Subwarden of Christ's College, Tasmania, and the Rev. T. H. Foster, Colonial Chaplain in his diocese, his Lordship sailed from Spithead on Wednesday, Jan. 19, was detained some days at Portsmouth by the shifting of her cargo in the channel on her way thither.

While waiting for the ship, the indefatigable Bishop both preached in the churches of this parish with much power, and addressed public meetings in behalf of the Propagation Society, upon the moral degradation and wants of the convict population of his diocese. The solemn earnestness and painful details of his lordship's addresses will, I trust, abide upon the minds of many who heard them, as an impressive lesson, heedfully to look to the social improvement of our home population, and actively to aid, both by contribution and by prayer, in the more extensive and effectual provision for the religious instruction and improvement of our penal colonies.

The Bishop expressed much satisfaction in the general result of his visit to this country, both in regard to the prospect of a settlement of various questions bearing upon the affairs of his diocese in relation to government, and also to the generous response made by his Lordship's friends, and the friends of the Colonial Church, to his appeal for pecuniary aid in prosecuting his missionary objects. In the second edition of his Charge, the Bishop mentions the abolition of the office of day-superintendent of convict chaplains by the Government; and in one of his public addresses his Lordship stated his deep satisfaction in the assurance given him by the noble Secretary of the Colonies that convicts shall not be transported to Van Dieman's Land for the next two years. The inevitable degradation of new convicts by the combined influence of abandoned gangs of the older, had led his Lordship to solicit so important a check upon the fearfully rapid extension of the worst forms of social iniquity.

But the full advantage of this seasonable arrangement will not be attained unless the Church in Tasmania is enabled to enter upon the efficient religious instruction and discipline of the population, by enlarged supplies, both of clergy and of means. A committee will shortly be formed to carry out the objects of the fund for the diocese of Tasmania, which is still open, and contributions to which, together with the continued prayers of the Church, the Bishop earnestly entreats.

The Rev. Wm. Conway, Curate of St. Nicholas, Rochester, has commenced the erection of a Church at his own individual expense. The estimated cost is about £6,000, and he intends endowing it with £50 per annum.

Manchester Cathedral.—A lady has lately forwarded to the Very Reverend the Dean of Manchester, the sum of £50, for the erection in the Cathedral of any article of furniture or ornament, which might be thought advisable or necessary. The Dean, after consultation with the churchwardens, has, we believe, decided upon appropriating the money to the erection of a font, instead of the nondescript marble thing at present used for that purpose.

The sum already subscribed towards a fund of £6,000 for restoring the choir of Wells Cathedral, amounts to nearly £5,000. The subscriptions are rapidly increasing, and in a short time it is proposed to commence the works.—*The Church.*

Leicester.—For some months past, considerable excitement has existed in some of the general Baptist churches in Leicester. In that assembling in Archdeacon Lane Chapel, under the care of Rev. T. Stevenson, several young men have adopten the views of Mr. Dawson. In the Church assembling in Dover Street a more important movement has taken place.—Though the New Connection of General Baptists are strictly "evangelical," many persons are to be found among it, particularly among the older members, who are decided Arians; and who, if they do not deny, hold what are termed "low views" of the cardinal evangelical doctrine—that of the atonement. There are some of these parties in the church alluded to; and these, with some others, have recently been attentive listeners to a course of lectures in the Unitarian Chapel, some of them delivered by our respected townsman, the Rev. B. Carpenter. The result of these doctrinal differences has been the determination of the pastor, the Rev. J. Goadby, to relinquish the office which he has for so many years held; and though in consequence, some of these individuals have returned to their places, it is obvious that the discordant elements of which this and other churches are composed, cannot possibly harmonize; and that a considerable division must, ere long, take place.—*Calendar.*

Idols made in England.—I have been informed, says a missionary in India, that some merchants in Birmingham have made a good speculation lately in manufacturing idols in brass for the India market, for which they found a ready sale. It was mentioned to me as a fact last year, that two missionaries were embarking for Calcutta on board the same ship which carried several chests filled with idols. *Ib.*

Bishop of the Channel Islands.—It is said that the Rev. R. Burgess, of Chelsea, England, is to be appointed "Bishop of the Channel Islands, with France and the Netherlands annexed." The Bishop of London is about to proceed there for the formation of the Diocese.—*Ib.*

A Bishop in China.—It is intended, as soon as the necessary arrangements can be made, to found a new Bishopric somewhere in the Chinese seas, probably at Victoria, Hong Kong. Towards the funds for this purpose, there is at present upward of £18,000 in hand, (£6,000 of which is for a college, granted in part by anonymous donors, and the remainder collected under a pastoral letter by the Bishop of London.) The remaining sum necessary is to be collected by voluntary subscriptions, about £20,000 being required before the consent of the government for the foundation of a new See can be expected.—*Ib.*

An obelisk, sixty-four feet high, has been erected as a monument to Newton, by the Rev. Charles Turnor, in the park of Stoke Rochford, Lincolnshire, near the hamlet of Woolsthorpe, where the philosopher was born, and in the parish where he learned the rudiments of education at a small day school.

Ireland.—*Conference of the Roman Catholic Clergy.*—At the conference of the clergy of the diocese of Dublin, the most Rev. Dr. Murray, who was present, introduced the subject of the letter from the Propaganda, and stated that a correct copy of the document had appeared in the Dublin Evening Post.—Dr. Murray farther observed that the word "diffamationibus," about which some question had been raised, was in exact accordance with the original received by him from the Holy See. He then adverted to clerical interference in politics, observing that hitherto he had recommended non-interference merely by his own example, since the granting of Catholic Emancipation, when the prelates of Ireland had unanimously resolved that they would thenceforth withdraw from all political agitation, and that they would strongly recommend such non-interferences to the clergy of their respective dioceses. Such non-interference, then resolved upon by the prelates unanimously, had now an additional sanction from the present communication from the holy see. The archbishop concluded by observing that he expected that this injunction from the Holy Father would be strictly attended to.

France.—*Benevolence.*—M. Verdee, a wealthy landed proprietor, who has lately died at Paris, at the age of eighty-nine, has lately left, by will, the sum of 1,500,000f. for founding an Asylum for aged persons in reduced circumstances, especially for professional men, such as physicians, lawyers, professors, literary persons, and *savans.*

Constantinople.—*Arrival of the Pope's Nuncio.*—A letter from Constantinople of the 17th ult., says:—"The Pope's Nuncio, Mgr. Ferrieri, arrived yesterday at Constantinople, in the Sardinian steamer the Tripoli. A very brilliant reception was given to him. After the usual salutes were exchanged between the Sardinian packet-boat and the foreign vessels of war, the Nuncio, accompanied by the Catholic Armenian Patriarch, disembarked at Top-Khane in a superb boat with five pairs of oars, which was placed at his disposal by the Government. He was then conducted with the other persons of the mission, belonging to the Court, to his hotel at Pera. The crowd which assembled on his passage cried, "Long live Pius IX! Long live the liberty of Italy!" The Nuncio from these cries might almost have believed that he had not left Rome. Immediately after reaching his hotel he received the congratulations of the diplomatic body, and of deputations of the different religious communities, united and united. The Porte has given him the hotel he occupies, and will pay all his expenses while he remains here, which will be for two or three months. Among the persons who form part of the Nuncio's suite are Monsignor Vespasiani, the Canon Capri Galanti, Count Ferretti, nephew of the Cardinal, and cousin of the Holy Father, and Count Marchette."—*Morn. Chron.*

Domestic Intelligence.

New York.—*Churches in the City of New York.*—The New York Journal of Commerce has published a table showing the number of the houses of worship belonging to the different denominations of Christians in that city, and also their comparative increase during the last twenty years. The Church is represented as having gained the fastest in that respect, having more than *doubled* within the period named, and now numbering *forty-two* places of worship.—*Calendar.*

Christ Church, N. Y.—It is a singular fact, says the Christian Advocate, that Christ Church, N. Y., which was organized in 1794, has had but two Rectors, both of whom were originally Methodist preachers, the first being Joseph Pilmore, one of Mr. Wesley's first missionaries to America. Dr. Lyell, who recently died at New York, was the other.—*Ib.*

Albany.—Trinity Church.—The Rector, Mr. Selkirk, with the Vestry and Wardens of Trinity Church in this city, Monday afternoon, at half-past three o'clock, broke ground for their new edifice in Broad street. Mr. Selkirk, who has taken much interest in the erection of this new edifice, claimed the privilege of first breaking the ground, which was readily conceded to him, and which he commenced with a hearty good will; and was followed by the Vestrymen and Wardens. The ground was surveyed and staked out by Mr. Carpenter, and the trees and fences removed by order of the mason, Mr. Night, for the purpose of excavation and putting up the walls. The site for the new church is a very handsome one.—*Ib.*

Western New York.—*Bishop DeLancey's Visitation.*—On February 27th, Bishop DeLancey preached twice in Trinity Church, Seneca Falls, and confirmed in the afternoon two persons. Prayers were read by the Rev. Rufus Murray.

On March 8th, Ash Wednesday, Bishop DeLancey preached in Trinity Church, Geneva.

On March 12th, he preached twice in St. Mark's Church, Penn Yan, and confirmed one person. Prayers were read by the Rev. O. F. Starkey.

On the 19th, he held an ordination in St. Peter's Church, Auburn, when Messrs. Abram Newkirk Littlejohn, Spencer Marcus Rice, and George Champlin Foote were admitted to the holy order of Deacons. Morning prayers were read by the Rev. Mr. Seymour, of Skaneateles, assisted by the Rev. Mr. Ayrault, of Auburn. The candidates were presented by Rev. Mr. Phelps, of Moravia. The Rev. Dr. Williams, of Schenectady, preeched the Sermon, and assisted with the Rev. Mr. Ayrault, at the communion administered by the Bishop.

In the afternoon, Prayers were read by the Rev. Mr. Phelps, assisted in the Lessons by the Rev. Mr. Littlejohn, and the Bishop preached and confirmed twenty-three persons, (including one in private.)

In the evening, the Rev. Dr. Williams read prayers, assisted by the Rev. Mr. Foote, who read the Lessons, and the Rev. Mr. Littlejohn preached.—*Gospel Messenger.*

Pennsylvania.—In Gloria Dei Church, on Ash Wednesday, the Rt. Rev. Dr. Potter confirmed eleven persons, (including one in private.) On the 10th inst., at Leacock, 6 persons, and at Paradise, 6. On the 12th inst., at St. James's Church, Lancaster, 12 persons. 15th, Petersburg, Adams county, 3. 16th, York, 13. On Sunday, the 19th inst., the Bishop preached at St. James the Less, Falls of Schuylkill, and confirmed 16 persons, nine of whom are members of the Episcopal School at the Retreat. In the evening preached and confirmed 22 at St. Luke's, Germantown.—*Episcopal Recorder.*

New Jersey.—In St. Mary's Church, Burlington, on Ash Wednesday evening, sixty-three persons were confirmed by the Bishop, and on the morning of the second Sunday in Lent thirteen more, making *seventy-six* in this parish. Twenty-six adults were baptized during the week previous to the confirmation.

On Ember Sunday, (second in Lent,) in the same church, the Bishop admitted the Rev. Charles W. Ranken, Rector elect of St. Peter's Church, Morristown, to the Priesthood. The candidate was presented by the Rev. Mr. Southard of the Diocese of New York. The Rev. Mr. Bradin read morning prayers, and the Bishop preached and administered the holy communion, assisted by the Rev. Mr. Germain. The Rev. Mr. Frost and the Rev. Dr. Ver Mehr, assisted in the service, and united in the laying on of hands.—*Banner of the Cross.*

Virginia.—*Diocesan Theological Seminary.*—From the catalogue just published, printed in Boston. (?) it appears that there are four Professors—Bishop Mead and Drs Sparrow, May, and Packard—and thirty-four students; viz.: in Senior Class, twelve; Middle Class, eleven; and Junior Class, eleven. Among the *Text Books* in the Department of Systematic Divinity, we observe *Knapp's Theology.*

William and Mary College.—The visiters of this ancient and venerable Institution assembled on the 2d inst., when ten members of the Board were present.

"The Board continued in session three days, and adjourned late on Saturday night. The result of its labors is, with a view to re-organize the Faculty of the College, the President and Professors, one and all of them, resigned their offices—these resignations to take effect at the termination of the present course of lectures. The Visiters will meet again on the 11th of July next, when the vacancies created by the resignations above referred to will be filled."—*Enquirer.*

A recent communication in one of the daily papers urged the propriety of committing this College entirely to the direction of the Episcopal Church of Virginia. And we do not know, but it is theirs by legitimate inheritance. It is a principle which is beginning to be very generally admitted, that all Institutions of the kind which are not directly under the patronage of the State, are more apt to succeed when they have a distinct denominational character, and when their officers are chosen as well for their religious peculiarities as for their literary attainments. By this means the denomination becomes the patron of the Institution, is responsible for its character, and gives it their support; and there is moreover a greater unity in its plans of operation, than can be obtained on a more latitudinarian scheme. For some reason or other this "ancient and venerable Institution" has failed of accomplishing what its founders anticipated or its friends could desire. And probably the reason may be, that the religious element has not been as prominent in its instructions as the community demands, or as the proper government of an Institution imperatively requires. For ourselves we have no doubt that if the Institution were left entirely to the management of the denomination to which it probably of right belongs, we should not be likely to hear again of such painful occurrences as have led to the resignation of the Faculty.—*Watchman & Observer.*

Disabled Clergy Fund.—The late Francis Wethers, Esq., has left $20,000 to this fund, and $5,000 to the Society for the Aid of the Widows and Children of Deceased Clergy.

Clerical Changes.

Rev. N. S. Richardson requests that his letters and papers be directed to him, after April 1st, at New Haven, Conn.

The Rev. J. Freeman Young, Missionary at Jacksonville, Florida, having resigned that station, in favor of St. John's Parish, Brazond, Texas, desires his papers and letters to be directed accordingly.

Notices.

DOMESTIC MISSIONS.

URGENT NEED OF FUNDS.

The Treasurer of the Domestic Committee of the Board of Missions would in the most respectful, at the same time urgent, manner, represent that the condition of his department is such as to demand the services and immediate consideration of the Church. If funds to a considerable amount are not speedily received, great injury and wrong will be done to the faithful and laborious missionaries scattered far away upon our Western borders; besides increasing the Treasurer's burthen of responsibility, which is already large. He presumes to hope that a knowledge of the condition of the Treasury, will have the effect to prompt immediate action on the part of a large number of city and country parishes, which have not yet transmitted the Advent collections recommended by the House of Bishops; at the same time calling forth individual benefactions in aid of so good a cause from those whom God has blessed with wealth. God grant that none may receive this appeal with indifference.

139 Broadway, New York.

☞ The Floating Chapel of the Holy Comforter, (built by the P. E. Church Missionary Society for Seamen in the City and Port of New York, and moored at the foot of Dey street, N. R.,) will be consecrated to the service of Almighty God, by the Rt. Rev. Alonzo Potter, D.D., Bishop of Pennsylvania, on Sunday next, (the Fourth in Lent.)

The clergy and laity will assemble at Dunning's Hotel, corner of Courtland and Washington streets, at 10 o'clock, A. M., from which place the procession will move.

The Reverend the clergy, the laity, and the friends of the mission generally, are respectfully invited to attend.

New York, April 1, 1848.

☞ A stated meeting of the New York Ecclesiological Society will be held on Monday, April 3d, at half-past 7, P. M., in the Sunday school-room of St. Paul's Church. Entrance from Vesey street.

By order of the Committee,
Thomas S. Preston, Rec. Sec'y.
New York, April 1, 1848.

To Correspondents.

"A Catholic," in reply to "Old Friend," shall appear next week.

We are again obliged to defer a number of communications, in consequence of the crowded state of our columns.

"Search," is unavoidably delayed till our next.

"D. E." has been received. We can assure him that the article in question came from a very different source from that which he has imagined. As to his first objection, we deem it hypercritical, and far-fetched. In reference to his second, we must beg him to ponder the words of the Church in the latter part of the first Address preparatory to the Holy Communion, and likewise such passages of Holy Writ as the following: John xx, 21, 22, 23; Hebrews, xiii, 17.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 21st inst., the Treasurer has received the following contributions:

Through J B Dow, treas, Boston, St Thomas's, Taunton, 57 30; Christ ch, Cambridge, 30; Trinity ch, Boston, quarterly coll, part, 83 11; St Paul's, 4; from H B, Ipswich, 5; St John's, Wilkinsonville, 13 26; St James' ch, Great Barrington, 6 50; Mrs T G Fessenden, 10; Grace ch, Cabotville, (Benoni Preston,) 5; Grace ch, New Bedford, 24; Christ ch, Andover, 61—299 17; Ch of the Ascension, N Y, Juvenile Miss'y Association, part of three monthly collections, for 1847, of which 10 is for slaves at the south, 31 06; St Stephen's parish, Cecil co, Md, 7; Calvary ch, Memphis, Tenn, 100. Total, 437 23.

THOMAS N. STANFORD, Treasurer,
139 Broadway.
New York, March 28, 1848.

Foreign Missions.—Since his report of 21st inst., the Treasurer acknowledges the receipt of the following amounts:—

From Young Ladies' Bible Class, St Andrews' Church, Phil'a, for education of J W Claston, Africa, $20; Christ ch, Westport, Conn, 15 50; Trinity ch, Washington, D C, ed of Seth B Todd and Horace Stringfellow, 40; through James B Dorr, R A, Boston, Mass, St Thomas ch, Taunton Mass, ch offerings, 56 70, do China, 1, S S of do, for ed of a boy in China, 25, do of a girl, Africa, 20=102 70; Trinity ch, Boston, quar'y col's in part, 3, do for China, 105, do Africa or China, 55, a parishioner do, for Bishp Boone, 100, S S of do, Christmas col's, for Africa 21 08=284 08; Grace ch, do, S S, for ed in Africa, 100; St Paul's ch, do, 193 61, Jews 6, Africa 37 85=237 46; J M B Ipswitch 5; Christ ch, Andover, Constantinople 50; St John's ch, Wilkinsville, 13 26; St Matthew's ch, South Boston, 10; St Paul's, Newburyport, Africa 2; St Andrew's ch, Hanover, parochial associ'n, for China 27, Africa 27, S S. do, for Africa 7 29, a lady of do, for Africa 3=64 29; St John's ch, Ashfield, 5 50; St James' ch, Great Barrington, 6 50, SS for Africa 4=10 50; Christ ch, Springfield, 6 43, SS, for ed of H W Lee, Africa, 10=16 43; Mrs T G Fessenden, for China 5; Joseph Adams, first ann'l pay't of interest on endowment of scholarship, 400, for ed of a child in Africa 25=931 22; Ch of the Ascension, N Y, from a number of ladies, thro Mrs Dr Bedell, for Greece 110, Juvenile Miss'y Asso'n of do, for Greece 36 45, do Africa 20=166 45; St Paul's ch, Sing Sing, for Constantinople 1; thro Rev E C McGuire, Fredericksburg, Va. from St Anns and South Farnham parishes, Essex co, Va, 50; thro Rev John West, Christ ch, Cincinnati, O, 110 59, St Paul's, do, 64, Trinity, do, 7, St Andrew's ch, Pittsburg, for China 77=258 59. Total $1462 76.

J. SMYTH ROGERS, Treasurer,
281 Broadway.
New-York, March 28, 1848.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sum, viz:

From Abel T Anderson, donation, 5.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 28, 1848.

The Society has just published a second edition of the Prayer Book in German, at a redneed price of three dollars per dozen.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Trinity ch, Michigan City, Indiana, Rev Fortune C Brown, 5; a member of St Peter's ch, Morristown, N J, for Bishop Southgate's publications, 2; Abel T Anderson, subscriber, 2. Total amount, $9.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, March 28, 1848.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 21st inst., the following contributions, viz:—

From St Paul's ch, Oakhill, Rev L A Barrows, 5; Trinity ch, Lansingburgh, Rev A T Twing, (special collection,) 73. Total amount, $78.

C. N. S. Rowland, Treasurer,
March 28, 1848. 55 Water street

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs Stanford & Swords, from T K, $5; from L, $3.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

Lot Jones, 77 2d Avenue.
New York, March 28, 1848.

Chapel of the Holy Comforter.—The undersigned acknowledges with much pleasure the receipt of $20, from St. Paul's ch, New Haven, through Messrs Stanford & Swords, to be divided between the two Floating Chapels, for the purchase of Prayer Books for Seamen.

D. V. M. Johnson, Missionary in charge of
the Chapel of the Holy Comforter.

N. B. Further donations will be thankfully received, and much aid the Missionaries in their work.

New York, March 28, 1848.

Calendar.

APRIL.

2. Fourth Sunday in Lent.
9. Fifth Sunday in Lent.
16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. Good Friday.—*Proper Psalms instead of the Psalms for the day.*
22. Easter Even.
23. EASTER DAY.—*Proper Anthems* (printed immediately before the Collect) *instead of* "Venite Exultemus;" *and Proper Psalms instead of the Psalms for the Day.*
24. Monday in Easter Week.
25. Tuesday in Easter Week.—St. Mark the Evangelist.
30. First Sunday after Easter.

Advertisements.

JUST PUBLISHED

By the General Protestant Episcopal S. S. Union.

Confirmation and Communion—a few words addressed chiefly to young members of the Church. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Designed for distribution—paper covers, $3 50 per hundred.

For sale at the Depository, No. 20 John street.

In Press—and will be published by the S. S. Union as speedily as practicable—The King's Messengers: an Allegorical Tale, by the author of "The Shadow of the Cross." "The Distant Hills," "and "The Old Man's Home." April 1.

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.

Rev. S. Douglass, A. M., Rector.

THE splendid mansion, now known as "the New York Arthojedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D.D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D.D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D.; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL.D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel S. Anderson, Esq., H. Waldo, Esq., A. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

YOUNG LADIES' SCHOOL,
NO. 870 BROADWAY, UNION SQUARE.
NUMBER OF PUPILS LIMITED TO FORTY.
Rev. HENRY DANA WARD, Rector.

ASSISTED by Mrs. Ward, and by a resident ENGLISH, and a resident PARISIAN Governess, and also by ITALIAN, GERMAN, and SPANISH Ladies, to accustom his pupils to converse with propriety in those Languages.

Learned Professors will be employed to give Lectures on Astronomy, Botany, Geology, Natural Philosophy, and Chemistry.

In commencing his enterprise, the Rector relies, under Providence, on much experience and past success in the disciplining and training of the young—inspiring them with the love of learning and of virtue, and cultivating in them habits of order and diligence in duty; and he respectfully presents his School to the public under the patronage of the following distinguished names—

Rev. Dr. Anthon, Rev. Dr. Smith, Rev. Dr. Haight,
Rev Dr. Wainwright, Rev Dr. Potts, Rev Dr. Whitehouse,
Rev. Dr. Taylor, Rev. Dr. Forbes, Rev. Dr. Tyng.
Rev. Dr. Crocker, Providence, R. I.
Rev. Dr. Hawks, New Orleans, La.
New York.
Rev. S. L. Sruthard, Rev. L. Carter, Rev. G. T. Bedell,
Rev. Lot Jones, Rev. Ed. D. Smith, Rev. L. P W. Balch.

Pupils will be received on the first Monday in April. Quarters will commence May 8th, September 10th, December 1st, February 20th. April 1.

A NEW WORK,
By the Authors of "Amy Herbert," "Hawkstone," &c.
D. APPLETON & CO.—Publish this week,

THE SKETCHES—Three Tales. 1. Walter Lorimer, 2. The Emblems of Life. 3 The Lost Inheritance. By the authors of "Amy Herbert," "The Old Man's Home," and "Hawkstone." Illustrated with six plates. One handsome volume. 12mo. Price $1.

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Also, have just Published,

Laneton Parsonage. Part second and last. By the author of "Amy Herbert," "Gertrude," &c. Paper cover, 50 cents; cloth, 75 cents.

Also, new editions of
Gertrude—Amy Herbert—Margaret Perceval—and Laneton Parsonage, part 1. April 1.

APPLETON'S LIBRARY MANUAL.

D. APPLETON & CO. HAVE RECENTLY PUBLISHED APPLETON'S LIBRARY MANUAL.

Containing a Catalogue, Raisonne, of upwards of twelve thousand of the most important works in every department of knowledge in all modern languages.

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"Such a book has long been needed, and should be in the hands of every purchaser and reader of books."—*Boston Courier.*

"It has been compiled with very great care, and is admirably calculated to supply a want which all who have had occasion to make collections of books must have long felt."—*Courier & Enquirer.*

"It is a valuable contribution to the cause of human knowledge, and cannot but be of immense mutual advantage to students, librarians, country booksellers, and readers in general."—*Phil. Sat. Courier.*

"Indispensable to all bibliopolists and collectors of libraries."—*Boston Transcript.*

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NATIONAL LOAN FUND LIFE ASSURANCE SOCIETY.
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And 74 Wall street, New York.
Capital, £500,000 sterling, or $2,500,000.
(*Empowered by Act of Parliament,*) 2d. Vict.—*Royal Assent 27th July,* 1838.

"A Savings Bank for the Widow and the Orphan."

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Chairman of the Court of Directors in London.
Secretary—F. FERGUSON CAMROUX.

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For the United States, and British N. A. Colonies.

Part of the Capital is permanently invested in the United States, in the name of three of the Local Directors, as Trustees.

The present annual revenue derived from premiums on American policies is about $100,000.

A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 74 Wall street, *gratis.*

J. LEANDER STARR, General Agent.
April 1—3m.

SCHOOL FOR BOYS,
At Elizabethtown, New Jersey.

THE next session of the subscriber's school will commence on Monday, April 10th. Terms, per session of 22 weeks, $65, including board, washing, &c. References—N. G. Ogden and D. D. Keyes, Esq., New York city; and Rev. R. C. Moore, Elizabethtown. For further particulars, address the subscriber,

April 1—2t$ T. W. FOOTE.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers.

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.

March 25—tf

TO FAMILIES PROPOSING TO SPEND THE COMING SEASON IN THE COUNTRY.—A Church Family, who have had some experience in Boarding, residing in a large and commodious mansion, at a beautiful and commanding point, on the banks of the Hudson, between which and New York steamboats ply in two hours and a half, four times a day, will be glad to accommodate, through the coming season, six or eight families with board and eligible rooms. The arrangements for the household are such, that the terms can be made moderate.

Children can be schooled immediately contiguous, and the offices of the Church enjoyed at the cost of a ride or walk of not more than ten minutes.

Families proposing to spend the coming season in the country, are invited to regard this proposal. Such as are thus disposed, may address "Mail," or leave their names and address at the Bible and Prayer Book Depository, 20 JOHN Street, and they will be called on and furnished with particulars.

March 7th, 1848.

Poetry.

From Keble's Lyra Innocentium.

ENVY.

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."

"What is this cloud upon thy brow?"
"The Lord accepts my brother's vow,
But turns no ear to mine.
High in the liquid heaven behold
His altar-flames in many an airy fold,
But where I kneel, the Almighty makes no sign."

"Yes: welcome to the pure bright air,
And dear to Angels, is his prayer,
For the sweet fragrance' sake
Of loving deeds: bring thou the same,
Thine altar too shall feel the gracious flame:
Haste, ere the monster at thy door awake.

Beside thine hearth, thine home within,
Lies couched and still a deadly sin,
O chain it while 't is time.
Learn on thy brother's joy to gaze
With thankful eye: and heaven's high counsel praise,
That crown'd him with the forfeit of thy crime.

Thy forehead yet awhile must bear
His wrathful mark; but alms and prayer,
And penance true and stern,
May wear it out: thine evil eye
May melt in dews of holy charity,
Thy sullen tones to meek confessions turn.

LINES

BY HENRY KING, BISHOP OF CHICHESTER, 1641.

Sleep on my love!—in thy cold bed
Never to be disquieted!
My last "Good night!"—thou wilt not wake
Till I thy fate shall overtake—
Till age, or grief, or sickness, must
Marry my body to that dust
It so much loves—and fill the room
My heart keeps empty in thy tomb.
Stay for me there! I will not fail
To meet thee in that hollow vale:
And think not much of my delay,
I am already on the way,
And follow thee with all the speed
Desire can make, or sorrows breed.
Each minute is a short degree,
And every hour a step tow'rds thee.
At night when I betake to rest,
Next morn I rise nearer my West
Of life, almost by eight hours' sail,
Than when sleep breath'd his drowsy gale.

Ecclesiastical.

From the Journal of the General Convention.

REPORT ON THE STATE OF THE CHURCH.

South Carolina.—In compliance with the recommendation in Canon VIII. of 1841, Section 5, this "condensed Report" is prepared. Comparing the present "state of the Church in this Diocese" with the Report made to the last General Convention, (1844,) there is an *increase*. As it respects the number of the Parishes, 3; the number of Clergymen; 11; the number of Baptisms, 280; the number of Communicants, 789; of Churches Consecrated, 1; of the Confirmed, 206; and of the Ordained, 2. Comparing the Report of 1844 with that of 1841, there is an *increase* in all the seven items above mentioned.

The number of Candidates for Holy Orders is 14.

The number of Church buildings, under the control of Vestries, has not before been reported to the General Convention,—it is 62. The number of children Catechised by their Pastors has not before been reported,—it is 1081.

The number of parishes, without ministerial services, is *less* than was hertofore reported,—it is only one.

This increase is the more encouraging, as there has been little, if any increase in the population of the State of South Carolina, and among those who have removed from it, is a full proportion of the members of our branch of the Church.

There has been a *decrease* in our "Sunday Schools" since 1844, of Teachers, 110, and of Scholars, 717. This decrease is in the schools for the whites. In the schools for the colored, the difference is only 12 scholars. Comparing the present Report with that of 1841, we notice also a decrease of Teachers, 79, and of Scholars, 302. Diminution of zeal may be one cause; another, the great inconvenience of attending Sunday School, where the Parishioners live remotely from each other; and a third cause, where all three schools cannot be attended, may be, the preference of some for "the Pastoral School," that is, the Catechising by the Pastors "openly in Church;" and the "Home School," that is, the Catechising by the Parent or Sponsor, or some elder member of the family.

The school founded by the Convention in 1841, (under a Rector and his Assistant, with about 40 scholars,) has done, and is doing good, and the hope is reasonable that the parent, the sponsor, and the guardian, will avail themselves more and more of its high advantages.

The Christian instruction of the black people continues to be regarded. It was commenced at the very beginning of the introduction by the British Government of that class among us, and we trust with increased zeal and a wider scope.

The four Societies in aid of the Church, named in former reports, continue to be active. The number of their members is nearly the same, not increased.

The Society "for the Relief of the Widows and Orphans of the Clergy of the Diocese" has 174 members, of whom each one contributes annually $10; and a permanent fund amounting to $68,848.

The "Society for the Advancement of Christianity in South Carolina" has a permanent fund of $55,636, and 239 Life Members, of whom each one has contributed $50; and 175 annual Members, of whom each one contributes annually $5,00. It employs 12 Missionaries.

The "P. E. Female Domestic Missionary Society" assists in supporting two Missionaries, one in Charleston, and the other in the suburbs.

The "P. E. Female Bible, Prayer Book and Tract Society," continues to be active.

The fund "for the Relief of Aged and Infirm Clergymen of the Diocese," arising from the contributions of several individuals, each of whom gives annually $5, and from collections made annually in the Churches, amounts to $1,495.

The permanent funds, (there are two, one constantly accumulating,) for the support of the "Episcopal office," amounts to $29,879.

The three institutions, recommended by the General Convention, viz: the "Theological Seminary," the "Missionary Society," and the "Sunday School Union," have a few patrons, some contributors, and many friends in this Diocese.

The "tabular view of the state of the Church," recommended by Canon V. of 1841, Section 5, is affixed.

Georgia.—The annexed statistics afford a fair view of the condition of the Diocese. The increase in the list of Clergy has not been as great as could have been desired, but this has arisen very much from inability to procure them. The number of parishes has been greatly augmented, and most of them are founded upon organizations quite sufficient to ensure their success, could they be properly filled with suitable Missionaries. We are founding Church Schools in various quarters of the Diocese, which are meeting with large encouragement from the citizens of the State. We think we can truly say, that the Diocese is in a state of growing prosperity, and that we only need godly and devoted Missionaries to carry it on to greatness.

Clergy, 23; Parishes, 19; Baptisms, adults, 107; Baptisms, infants, 563; Communicants, 894; Marriages, 100; Burials, 207; Sunday School Teachers, 61; Sunday School Pupils, 731; Churches being built, 2; Clergy died, 1; Candidates for Orders, 3; Deacons Ordained, 9; Priests Ordained, 7; Churches Consecrated, 1; Confirmations, 251; Domestic and Foreign Missions, $2,916 57; Diocesan Missions, $3,836 86; Other Church objects, $850 31.

[To be continued.]

Miscellaneous.

SEVENTY YEARS SINCE,

OR WHAT WE OWE TO BISHOP SEABURY.

A SERMON PREACHED IN ST. JOHN'S CHURCH, HARTFORD, CONN., ON SEXAGESIMA SUNDAY, FEBRUARY 27, 1848.

> That we should not hide them from the children of the generations to come; but to show the honor of the Lord, his mighty and wonderful works that He hath done.
> —Ps. lxxviii. 4.

There is much to be gathered from the fact that so many of the Psalms are poetical summaries of historical events. They were part of the Jewish liturgy, as they are part of ours: and thus God took care that His people should never forget the marvelous works He had wrought in their behalf. Day after day, and year after year, these histories were recited to the praise and glory of God. They were not only continually brought to mind; but they were publicly commemorated with thanksgiving. Hence we may infer, among other things, that it is our duty to trace the more modern history of the Church; to learn, and to feel what we owe to God, and to his chosen instruments of blessing; and to take care that after ages shall learn from us, not only the noble works which the Lord is doing in our day, but also what he hath done in the old time before us. Such I take to be the spirit of the text, and of the glorious ode from which it comes: and I could wish it were never recited in the Church, without recalling to every heart the parallel events in the history of the Christian Church; or at least a grateful recollection of God's manifold dealings with our Church, of whose short but interesting story a Churchman cannot be blamelessly ignorant.

It is now just fifty-two years since the first American Bishop rested from his labors. He was our own diocesan; and after half a century, during which the mortal remains of this good and great man have been lying in humble but venerable repose, the diocese of Connecticut has thought good to "give commandment concerning his bones." The parochial Church of New London, of which he was both Rector and Bishop, and which has flourished under the rich legacy of his pastoral blessing, is now rebuilding; and from its durable material, and architectural beauty, is worthy to be made the final resting-place, in which his dust shall rest in hope. It is proposed, therefore, to remove his remains to a sepulchre under that holy house, and to adorn the walls of the chancel with a fitting monument, by the voluntary contributions of Churchmen throughout the diocese. The open burial-place which now contains his relics is not only liable, but even likely to be disturbed by the progress of civic improvement; and at all events is no suitable spot for those affectionate visits to his grave, which it is the instinct of many hearts to pay. To the memory of one senior Bishop—the venerated White—a monumental Church has been erected in Philadelphia: Bishop Griswold—his successor—is commemorated by a sculptured effigy, executed by command of the diocese of Massachusetts; to the second Bishop of Connecticut filial piety has reared a becoming tribute in the Church, beneath whose altar he sleeps in New Haven; but to the memory of her earliest shepherd, Connecticut has not raised a stone; and though private regard has not left him without a monument, it is not undervaluing it to say that it is such as might be thought due to the humblest parish-priest, and is quite unworthy of the present circumstances of this wealthy diocese, and to the grave of Seabury. I am glad, therefore, that an opportunity is given us of contributing to the design of a more suitable memorial; and I likewise rejoice that so good an occasion is afforded me, on the principle of the text, of reviewing the history with which the name of Seabury is connected. It is not to commemorate him so much as to refresh your souls with the story of what God wrought by him for his holy Church: and I have chosen this time for the purpose, because it was on the 25th of February that he fell asleep; just surviving the celebration of the feast of that apostle whose admission to the vacant bishopric of Judas began the unending succession, which we received through Bishop Seabury.

The Revolution has proved a great blessing to our Church, but at first it threatened it with destruction. It was then a feeble thing, brought up as it were by a dry-nurse, and dependent for its support upon the patronage of the Venerable Society in England. Of course the war put an end to the imperfect supervision which had been extended to us, by the Bishop of London; many of our missionary pastors were recalled; others were not permitted to officiate, because as British subjects they felt bound to pray for the King; Churches were shut up, or allowed to fall into ruins; flocks were scattered; and everywhere church property and church principles went to waste. Deprived of the care of their own pastors, many nominal Churchmen became imbued with false doctrine and heresy; others, from the life they led in the army, or from the reading of infidel or rationalistic books, privately adopted the worst forms of irreligion, and yet adhering nominally to the Church, endangered its faith and worship, by favoring the most fatal alterations. The Clergy themselves were much divided in principle, and alienated in feeling; part believing that the oath of allegiance, taken at ordination, made it perjury for a priest to share in the revolution, and part regarding it as merely obliging them to obedience to magistrates, and maintaining that the independent States had become, to them, the "powers ordained of God." It must also be owned with shame and sorrow, that some of the Clergy had availed themselves of the confusion to renounce their orders and return to the world; while others had allowed their theology to degenerate into that cold and barren system of morality, which, as owing its existence in the Anglican Church to the deadly influence of the first Georges, has been called *Hanoverianism*. It is delightful to remember, however, that there were everywhere exceptions to this sad rule of degeneracy; exceptions, the more noteworthy, because to be an exception, was to be a martyr. It was the day that tried men's souls; and none stood firm, but such as were willing to strive for the truth unto death: yet it is not boastfulness, but truth, that makes me add, that the Clergy of Connecticut stood almost alone in fidelity to church principles, and patient trust in God. Such is the impartial testimony concerning them of the present Bishop of Oxford, in his valuable History of our Church. Elsewhere, everything portended ruin. We had no Bishops, and the prospect was that none could be obtained. A Church without a Bishop was a Church that could not survive the passing generation; and the prospect, according to human probabilities, was that the American Church would soon cease to exist, or only survive as a sect among sects, having no part or lot with the Catholic and Apostolic Church.

Such was the state of things as the war drew to a close, and the Independence of America assumed an air of reality. There were three classes of Churchmen; those who did nothing and cared nothing; those who despaired of divine help, and suggested human expedients; and those who with the faith of righteous Abraham, "against hope believed in hope," and remembering the promise that God will not fail His people, "were fully persuaded that what He had promised, He was able also to perform." Nothing proves the extremity of the times more forcibly than the humiliating fact that one who afterwards showed himself one of the best of men, and who has left a name in the Church to be cherished through all generations, as only second to Seabury's, was for a moment "staggered through unbelief," and on the ground that necessity knows no law, ventured to propose and defend the adoption of a nominal episcopacy, until genuine consecrations could be obtained. A suggestion so suicidal, yet withal so plausible, and from a source so respectable, filled the few and faithful with alarm. To estimate the danger, we must pause a moment, and suppose this counsel had been adopted. The Church would have become by the very act a schismatical society. There is not in the whole land, a fanatical sect whose commission to teach and baptize would have been less invalid than hers; and our hold upon the promises, with those inestimable blessings and comforts which flow from a confidence that we are indeed built upon the foundation of the apostles and prophets, would have been forfeited like Esau's birthright, and all for want of "faith as a grain of mustard seed," to trust in the Lord, and await His time! Had this inconsiderate advice prevailed, moreover, the Church of Rome would have entered the field without an adversary, bearing the only apostolical commission in America, and forcing many souls to embrace all her evil, in order to gain the good, which we had thrown away. It would have been a consummation at which Popery would have clapped its hands, and at which, not less than Popery, dissent would have exulted, pointing the finger and crying in derision—"art thou become as one of us." How great, then, would have been the sin of such a course! The issue has proved that the supposed necessity was only "the lion in the way," which slothfulness is always ready to discover; and it furnishes the best comment upon the position of those congregations in Europe, which acting accordingly, on a similar pretence have so generally shown themselves by increasing heresies to be cut off from the vine, "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

That we were saved from such a fate, all glory be to Him who walks amid the golden candlesticks, and holds its stars in his right hand! Yet, under God, the praise is due to that little band which in those trying days, held themselves together, as the Clergy of Connecticut. They saw that the danger was imminent, and that the time had come for action. While others amused themselves with theories, they on the other hand, set themselves to deal with facts. The facts were that they were a flock without a shepherd, and had a right to expect one from the Great Shepherd of the sheep, at the hand of His Church in England. As soon, then, as the peace made it possible, they assembled, almost with the privacy of the eleven at Jerusalem, and finally elected, from among themselves, the man whom nature and grace had best qualified for the office; at the same time addressing a petition to the Bishops of England, to consecrate him, and make him their Bishop. The Bishop elect was Seabury.

Before the British troops had evacuated New York, he was on his way to England, with little to encourage him that his errand would be successful, but with characteristic energy resolved not to despair, while anything remained to be done. Though kindly received in England, his anticipations of difficulties were fully realized. The Bishops were disposed to give him a hearing, but it was a new idea, an experiment, a grave and responsible question, on which opinion was divided in America, and much more in England. But besides, even if they should be convinced of the propriety of consecrating the Bishop elect—their hands were tied. Without an act of Parliament, they could not legally proceed to consecrate any one, refusing the oath of allegiance to king George. To get such an act the ministry must be conciliated. But the ministry were tired and sick of American affairs; provoked at the issue of the war; indifferent as to the Church; and secretly desirous of forcing American Churchmen to emigrate to Nova Scotia, or other provinces, for the enjoyment of their religion. After nearly a year had been consumed in fruitless negotiation, and much correspondence with Connecticut for the satisfaction of the English Bishops, it became apparent that nothing could be expected from the ministry, and the Archbishop of Canterbury was obliged to discourage any further expectations. Here, then, the worst predictions of the expediency-party appeared to be fulfilled, and the supposed extremity, confirmed. A spirit less resolute, a discrimination less clear, and a faith less firm than Seabury's, would have yielded to the apparent necessity; and who then would have ventured to deny its existence, and to stand up for the truth of God?

The ancient Church of Scotland was at this period a little smouldering coal, to all appearance, just about to expire, under overwhelming misfortunes. For a long time its worship had been illegal, and had been celebrated in upper rooms and secret places; and even then it was barely tolerated, and so far as it was known was the object of the bitterest prejudice. Still it had preserved not only the apostolical succession; it had maintained THE FAITH in its purity; and, having been deprived of all its temporalities, was entirely free from the State, and able to act for itself. When Seabury began to think seriously of applying to what were sneeringly called the Jacobite Bishops, for the boon which our mother Church, in her gilded fetters, could not grant, his daring purpose must often have been shaken by anxieties which only prayer and faith could dispel. The obscurity of such a source of Orders, must have been the very least objection which he had to confront and put aside. The whole responsibility rested upon himself. How his course would be viewed at home, and in England; what effect it would have upon the different parties in America; whether he would be welcomed as a deliverer, or censured and disowned for having transcended his instructions; whether it was an expedient suggested by human wisdom, or was an act of faith in God who had opened an unexpected door—all these questions must have been thoroughly canvassed in the circle of his few advisers, and in the lone watches of the night. His decision, and its issue, show that his head was as clear, as his heart was sound. Those who have never studied the political questions connected with the Scottish Church, cannot possibly estimate aright the delicacy of his position, or the real greatness of his determination. The Church to which he now addressed his petition was almost unknown in America; in England it was scorned; in Scotland it was persecuted. Yet it was this suffering Church, that was now honored to send an apostle to the New World; and she that was ready to perish, was made the blessed means of saving us from perishing. How wonderful are the ways of God! When, a century before, that Church was despoiled, and all but destroyed, it seemed an inscrutable providence. But suffering had purified her, and fitted her for a noble work; and after a hundred years it began to appear that when William of Orange—the butcher of Glencoe—became the spoiler of Scotland's Church, he only enabled her to extend herself into another hemisphere, and to become a blessing to the ends of the earth! So, then, the Church which they counted dead and buried, was alive again; and privileged by her Master to do that for America, which the Church of England, with all its outward glory, was not permitted to perform. See, dear brethren, how God overrules the wrath of man, and makes the princes of this world work out His good pleasure, when they suppose they are only doing their own!

When I review this remarkable history, with some of its bearings and consequences; when I observe its ripining fruits, and anticipate its yet unfulfilled results; results that are even now reacting on Scotland, and England too; I cannot but recognise and adore the visible hand of God. And in spite of our present degrading difficulties and awe-suggesting dangers, when I reflect upon this signal proof of His goodness and favor towards us, and compare it with passages in the History of the Primitive Church, and that of the ancient people of God, I cannot but feel that He has called our Church into being for some noble end, and that she is destined to perform some magnificent part in His great plans of mercy to the world. Let it teach us, in all trials, and under all temptations, to have steadfast faith in God!

From the Scottish Church, Bishop Seabury returned to America with the apostolical commission; but that was not all—for by communion with those primitive Bishops, he had been established, strengthened and comforted in the Faith; by examining their condition and learning their experiences, he had been fitted to lay the foundations of a great Church, entirely independent of the State; and he had been animated, by their sympathy, to resist with new zeal and steadfastness, any attempts of false brethren, to destroy or mutilate the ancient standards of the Church. On the 3d of August, 1785, he met his clergy at Middletown, and was received as their Bishop with tears of gratitude and joy! For the first time in America was seen, that day, a Bishop administering holy orders; strengthening the brethren; and sitting among his presbyters and deacons, like St. Cyprian risen from the grave, to take sweet counsel with them for the flock of God, which He purchased with His own blood.

Connecticut,—under the good hand of Christ—had saved the Church. Her triumph had proved that there was no excuse for temporizing; no expediency in desperation. Good Churchmen, in other States, could point triumphantly to her example, and insist on its being followed; and as the result, a Convention of the Southern dioceses was held; Bishops were elected; and the application was made again to England to consecrate for America. The wisdom of Seabury's conduct soon began to appear. The application now presented itself in a new light. A Bishop was actually settled in America, and governing his diocese without molestation. There was, therefore, no use in the pretence which had been urged before, that a Bishop would not be tolerated in America. Besides, the ministry were now obliged to abandon their hopes of forcing American Churchmen to quit the country, in search of their religion. The applicants for consecration were independent of them; and it only remained for ministers to decide whether the Jacobites should acquire new consequence, by identifying themselves with the Church in America, or whether American Churchmen should be conciliated by an act of courtesy, which, before the Revolution, they had been entitled to demand, and which even now was their moral right. Better motives influenced the Bishops and clergy, some of whom made noble efforts in our behalf; but such were the considerations that prevailed with courtiers. The act of Parliament was obtained; and three American presbyters, as you are aware, received English consecration at Lambeth; but no candid examiner of the history, at which I have glanced, will be disposed to deny, that, so far as we are indebted to any human instrumentality, we owe our English as well as our Scottish succession, to the labors, the intrepidity, the sound judgment, and the bold resources of Bishop Seabury. He was our first presiding Bishop, and all our Bishops have derived their orders in part from him; and though he assumed the presidency by the courteous request of Bishop White, and resigned it, at the unbrotherly and bitter demand of Bishop Provoost, his true position rests upon too broad a foundation to be affected by his meek waiving of his conventional precedence. Time is deliberately settling all false issues, in favor of claims which he never urged, but which history cannot forbear to press as his just due, presenting his name to the grateful memory of future generations as that of the apostle of our American Church.

But it is not alone the services of which I have spoken that give him so honorable a name: it is due to him for his successful efforts to establish us in the profession of the Faith. I have spoken of the unsound views which characterized some of our clergy: alas! it has already become matter of history, that none of them were more deeply infected than two of the three, who had been consecrated Bishops, in England. The first Bishops of New York and Virginia, however well bred as gentlemen, were men wholly unqualified for their work; and the former appears to have been corrupt in doctrine, beyond what would now be sufferable in an intelligent lay-communicant. Their theological education was doubtless very defective; they were men of no fondness for the work of the ministry; and the idea of extending the Church seems never to have entered their minds. The Church had Bishops, but was in some respects worse off than before. The only failing in the pure, lovely and patriarchal Bishop White, was just that which rendered him incapable of withstanding the blind prejudices of his brethren; and there was danger on their part of high-handed innovations; on his, of ruinous compliance. The Athanasian creed had been violently thrust out of the liturgy, by a bare majority of a very small convention; the invocations that begin the Litany were threatened; the Apostles' creed had been tampered with; the Nicene creed had been reluctantly retained, at the demand of the English Bishops; and many of the noblest and most essential parts of our ritual were marked for a similar mutilation, on grounds which it was heresy to suggest. Perhaps much more would have been effected by the destructionists, were it not that latitudinarianism in divinity usually involves indolence in action, and indifference in morals. On the contrary, the opposite principles, from the days of Athanasius have ever been the nerve of conscience and the main-spring of energy. God had fitted Seabury to do for America, what Athanasius did for the whole Church. He fought alone. Yet I mean not to disparage the services of the excellent Bishop White. The Lord had need of both these good men. Seabury was deliberate and judicious, but withal resolute, efficient, unyielding: White was gentle, conciliating, and prudent. What Seabury preached with boldness, White recommended with suavity.—White maintained, when Seabury was with him, what he would have conceded by himself; and the opponents yielded to White, what they would have contested with Seabury to the death. In fine, the union of the Churches as one national Church could not have been effected without White; but we owe it to Seabury that they united on principles substantially sound. The Lord gave us a Peter to preach truth, as well as a John, to teach love.

The Office for the Holy Eucharist, embracing the Creeds, is the very marrow and soul of any liturgy; and where that is essentially sound, no liturgy can be considered as substantially imperfect. To Seabury, and through him to the Scottish Church, we owe it, under God, that this lively token of a standing or a falling Church remains to us, not only entire, but imbued with a fulness of organic health, of which even the English Office has been in a measure despoiled. As this Office is emphatically the Liturgy, its integrity and beauty should comfort us for some minor beauties of our ritual which were marred, or taken away, by our reviewers. On the whole, the Common Prayer remains to us, next to Holy Writ, our dearest treasure; and gratefully ought we to remember, if we love it as we ought to love it, that Bishop Seabury saved the Prayer-book.

If the faith was imperfectly held in those times, it may be inferred that the theology of the day, was very loose and defective; for theology is only the faith illustrated and applied. Of our pulpit, though there were not wanting noble defenders of the primitive teaching, which distinguished the theology of England in the 17th century—I fear that Hanoverianism was the prevalent tone.—Witnesses for Catholic doctrine were indeed posted here and there throughout the land; but Seabury was their champion and chief, and strange as it may sound—New England was their tower of strength. By the blessing of God, those inspiring principles, into which he baptized and catechized and reared his people, have gradually spread through the length and breadth of our Church; and before them the cold rationalism with which it first contended has dwindled away. In spite of the rapid increase of our members, and the almost indiscriminate additions which have been made to our ministry, on account of the wants of our population—it is impossible not to see the most encouraging proofs that sound principles are taking deeper and deeper root, and more and more leavening the whole mass of our people.—Disorganizers and fanatics among us seem only to develop our strength, and work their own confusion and rebuke; and successive sessions of our great legislature, representing the recent, and the older dioceses together, show that we have, on the whole, an intelligent and faithful laity, the best proof of a sound and working clergy, and an index of what may be hoped from their children, when they shall succeed to the care of the Church, as humble and devoted laymen, zealous priests, or reverend fathers in God. For these blessed results, contrasted with a beginning so inauspicious, to whom are we chiefly indebted! I do not forget to acknowledge, first of all, beloved brethren, the Holy Spirit, manifesting His presence with us; guiding us into all truth, and causing us to take root downward and bear fruit upward. I do not forget the sanative and plastic influence of a primitive ritual, correcting and amending the abuses of those who would administer it unfaithfully, and like a living stream clearing itself, as it goes on, of all that would discolor its brightness. Nor do I forget the noble labors of Bishop Hobart; a prelate to whom, under God, our theology owes more directly, than to any other man, its purification and the practical energy with which it has been imbued. But I remember that Hobart wore the mantle of Seabury, and ever rejoiced to bear testimony that the principles which he afterwards proclaimed throughout the land, were witnessed, and carried into consistent practice, from the beginning of his episcopate, by the first Bishop of Connecticut.

To this hasty review of what I may call his metropolitical services to the Church, I might add much to prove that he was not less a benefactor to his immediate diocese. But you can be no strangers to what we in Connecticut, owe to Bishop Seabury. He was not a man of abortive schemes; of enterprises hastily projected, and soon abandoned: and hence in the evil days in which he labored he was not ambitious to effect much that is showy, or that starts surprise. But he laid deep and strong foundations: and whatever is liberal in learning, sound in doctrine, wise in operation, large in charity, and discreet in zeal, that he encouraged, stimulated, or inspired; leaving us to direct and apply his great principles to particular objects, but himself furnishing the impulse and the power. And let me commend all that he did to your hearts, by reminding you in conclusion, that the good he gave us was not such as cost him nothing; it was purchased by a life of poverty, self-denial and suffering. Seabury was in fact a confessor, and in will a martyr. He endured want; he endured imprisonment; he endured reproach; he endured contempt; he endured perils by land and sea; and all that we might enter into his labors, and enjoy the blessed privileges in which we live, and train our children, and in which we hope to die. He was, in short, a man who in Milan, would have been found an Ambrose; in Constantinople, a Chrysostom; at Smithfield, a Ridley; in Lambeth, a Sancroft; on Tower-Hill, a Laud. Posterity will confirm this judgment; and for ourselves, let us not forget our benefactors; but if our brief review this day of the early history of our Church awakens within us any sense of gratitude to God, for the great dangers through which He has preserved and handed down to us the blessings of a pure faith, a primitive ritual, and the communion of saints, let us remember the duty "that we should not hide them from the children of the generations to come; but show the honor of the Lord, his mighty and wonderful works that he hath done."

It was a beautiful congruity that the last holyday which Bishop Seabury kept on earth, was the feast of St. Matthias, which he only just survived. Thus having become the first of a long line of Bishops, and the founder of a Church, his last breath seems to have gone forth in the Collect for that holy feast, beseeching God in behalf of his diocese, and the whole Church of America, "that being always preserved from false apostles, it may be ordered and guided by faithful and true pastors, through Jesus Christ, our Lord." Amen.

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